THE LITTLE CHURCH IN WINTER—SWITZERLAND Publishers Photo Service

INTERNATIONAL JOURNAL OF

RELIGIOUS EDUCATION

Official Publication of

THE INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION

HUGH S. MAGILL, *General Secretary*

January, 1931 **Vol. VII. No. 4**

CONTENTS

	PAGE
EDITORIAL	3
THE VICTORIES OF DEFEATED MEN, *Albert W Palmer*	6
THE JANUARY WORKERS' CONFERENCE	7
THE PASTOR AND THE CHURCH SCHOOL, *Merle N. English*	8
FROM DEPARTMENTS TO GRADES, *Paul H. Vieth*	9
DEVELOPING LEADERSHIP IN THE RURAL PARISH, *Paul H. Clark*	11
THE PAID SUNDAY SCHOOL TEACHER, *John R. Scotford*	12
CHURCH SCHOOL PROMOTION, *Frank C. Seymour*	13
COUNTRY RESOURCES FOR RELIGIOUS EDUCATION, *Fred D. Wentzel*	15
A PROGRAM OF SERVICE, *H. V. Mather*	17
THE DIRECTOR'S CLINIC, *Carlyle Adams*	18
IDEALS AND IDEAS, *Robert J. Black*	19
SOUTH AMERICA PREPARING FOR CONVENTION, *Robert M. Hopkins*	20
WHAT THE SCHOOL'S RECORDS REVEALED	22
BOOKS FOR THE CHURCH LIBRARY, *The International Council Staff*	23
PRAYER DEVELOPMENT, *Lillian Clark Treaster*	25
HOW I USE MY BLACKBOARD, *Florence Martin*	27
GOALS AND GROWTH, *A. Monroe Hall*	29
TRAINING THE RURAL MINISTER, *Malcolm Dana*	30
SUGGESTIONS FOR BUILDING WORSHIP PROGRAMS	
BEGINNERS' DEPARTMENT	31
PRIMARY DEPARTMENT	31
JUNIOR DEPARTMENT	32
DEPARTMENTS OF THE YOUNG PEOPLE'S DIVISION	33
SCHOOL WITH COMBINED DEPARTMENTS	36
WHAT'S HAPPENING IN RELIGIOUS EDUCATION	39
NEW BOOKS	43

BOARD OF EDITORS

PAUL H. VIETH, *Chairman*
HARRY C. MUNRO, *Director of Circulation*
MISS GLORIA DIENER, *Editorial Assistant*
MISS FLORENCE TEAGUE, *Business Assistant*

P. R. HAYWARD MISS MARY ALICE JONES MYRON C. SETTLE FORREST L. KNAPP
OTTO MAYER MISS EDITH P. REA ROY A. BURKHART

Copyright, 1931, by
THE INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION

PUBLISHED MONTHLY, EXCEPT AUGUST, BY THE INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION. Publication Office, 22nd Floor, 203 North Wabash Avenue, Chicago, Illinois.

Subscription rates: one year, $1.50. Clubs of five or more to individual addresses, $1.25 each; to one address, $1.00 each. Single copy, 20 cents. Same rates to foreign countries.

ABINGDON BOOKS

Abingdon Books are books of merit.

Manuscripts chosen are by authors of eminent ability and high purpose.

Published to meet existing and future need.

W. R. Inge, Dean of St. Paul's Cathedral, London
THE SOCIAL TEACHING OF THE CHURCH
A very timely pronouncement.
Net, $1.00, postpaid.

Henry Nelson Wieman
THE ISSUES OF LIFE
A presentation of the practical issues of young life.
Net, $2.00, postpaid.

Halford E. Luccock
JESUS AND THE AMERICAN MIND
Deals in a masterful way with a live subject.
Net, $2.00, postpaid.

Albert C. Knudson
THE DOCTRINE OF GOD
No one can read this volume without being mentally and spiritually profited.
Net, $3.50, postpaid.

Oscar Thomas Olson
SOME VALUES FOR TODAY
Addresses that are permeated by an atmosphere of real religion.
Net, $1.50, postpaid.

Clifford E. Barbour
SIN AND THE NEW PSYCHOLOGY
A clear guide in a field where muddy thinking now is inexcusable.
Net, $2.00, postpaid.

Harry C. Munro
THE PASTOR AND RELIGIOUS EDUCATION
The author says many things that have needed saying with a boldness and a clearness that challenge attention.
Net, $2.00, postpaid.

E. Leigh Mudge
OUR PUPILS
Psychology for Church School Teachers.
A study of the native endowment of the boys and girls who attend our church schools.
Net, $1.00; by mail, $1.10.

F. W. Boreham
THE BLUE FLAME
Wholesome, optimistic religion, clothed in a veritable magic of style.
Net, $1.75, postpaid.

Nathaniel F. Forsyth
WEEK-DAY CHURCH SCHOOLS
Their Organization and Administration.
Of value especially to those who desire an introduction to the field of week-day religious instruction.
Net, $1.25; by mail, $1.35.

Bishop Francis J. McConnell
THE PROPHETIC MINISTRY
Yale Lectures on Preaching for 1930, stimulating alike to the young and older ministers.
Net, $2.00, postpaid.

John T. McNeill
UNITIVE PROTESTANTISM
A study of our religious resources well set forth by a competent scholar.
Net, $3.00, postpaid.

Edgar Sheffield Brightman
THE PROBLEM OF GOD
An excellent example of philosophic pioneering and a convincing answer to Walter Lippmann's "A Preface to Morals."
Net, $2.00, postpaid.

Samuel Nowell Stevens
RELIGION IN LIFE ADJUSTMENTS
Points out the positive and creative possibilities of religion when viewed from the psychological standpoint.
Net, $1.50, postpaid.

Stanley Armstrong Hunter, Editor
MUSIC AND RELIGION
A symposium on music in worship by eminent divines.
Net, $1.75, postpaid.

Doremus A. Hayes
THE HEIGHTS OF CHRISTIAN DEVOTION
A scholarly interpretation of the Lord's Prayer.
Net, $2.50, postpaid.

Roy L. Smith
TWO YEARS OF SUNDAY NIGHTS
Suggestions for Sunday night services that have grown out of the author's personal experience.
Net, $2.00, postpaid.

Helen Stockdell
SPEECH MADE BEAUTIFUL
Practical Lessons in English Diction.
An invaluable book to students of English and one that should be in every family.
Net, $1.00, postpaid.

Albert B. Wegener
PLAY GAMES
And Other Play Activities
A very suggestive book based on the author's own experience, observation and study.
Net, $2.00, postpaid.

At the Better Bookshops

THE ABINGDON PRESS

NEW YORK **CINCINNATI** **CHICAGO**

Boston **Detroit** **Pittsburgh** **Kansas City** **San Francisco** **Portland, Ore.**

Editorial

N this issue we give particular attention to problems and projects in the organization, administration, and - supervision of church schools. In our enthusiasm r better lesson materials and better teaching methods, we ve been in danger of overlooking this important aspect church school work. The superintendent-centered hool is passing, but the fundamental work of administra- on and supervision is still with us. Upon its successful rrying out depends the effectiveness of the best plans for aching.

* * * *

The greatest need of religious education in this day, in any day, is the improvement of local church hools. While very significant changes are taking lace in the committees where policies are being made, nd in the teaching of the colleges in which religious edu- ation is taught, most church schools are going on their ay blissfully ignorant of these changes.

In the United States alone there are 184,706 Sunday hools. For the stimulation and betterment of these Sun- ay schools there is a force of field workers consisting f approximately 350 denominational workers and 130 nterdenominational workers. If these field supervisors ere evenly distributed there would be an average of one upervisor to 385 Sunday schools, and if he touched per- onally one each day, it would take him more than a year o make the round!

* * * *

The experience of many readers will bear out that of he writer's in attempting to bring about improvements in single church school. As a member of his home church e has given as much continuous attention to this church chool as may be expected from anyone who is serving n a voluntary relationship. With this supervisory effort rogress has been made, but progress which is very slow.

If the educational process involved is one which moves o slowly, how then can we expect modern religious edu- ation to secure a firm hold on the churches of America vhen we have but one supervisor for each 385 Sunday chools? When we speak of the unprecedented emphasis vhich is being given to religious education today, we peak but in relative terms. To the average church such mphasis is still but very incidental and ineffective.

* * * *

What is the solution? Some of the larger denominations ave organized programs of supervision which include ield representatives in each state or conference. These epresentatives use largely the direct approach to every hurch and church school. But what can one man do in ffectively reaching all the churches of an entire state or onference area? In the face of the splendid work which nese supervisors are doing, it is yet not unfair to say hat they have no more than touched the fringe of ade- uate supervision. The council of religious education ap- roach has been that of reaching churches and church schools by groups, such as county councils or city councils. Each of these groups is presided over by voluntary officers. The state staff consists often of but a single employed secretary, attempting to reach the church schools indirectly through these voluntary workers. The effectiveness of this approach is in direct proportion to the effectiveness of the voluntary officers. Without question much motion is wasted in keeping the organizations themselves alive, and often the effort of the employed expert never touches the local church schools. There are elements of strength in each of these approaches. The one capitalizes the first-hand touch. The other stimulates and develops local community initiative. Is there not a way in which the best elements in each may be combined in a new and much more effective supervisory effort?

* * * *

The inadequacy of our present approach is seen in the study reported by Professor Morton in an article in this *Journal* some time ago. Professor Morton described the situation in a single county in Colorado. He found that in this county there are twenty-seven rural churches. Of these, seventeen are not affiliated with any denomination and are therefore beyond the reach of the denominational representatives in Colorado. Colorado has sixty-three counties. It has a single employed officer as head of the state council of religious education. If it may be assumed that the situation in El Paso county is typical, it would mean that unless some plan for closer supervision can be devised, the single secretary must touch directly or indirectly 1,071 rural schools, which are without denominational affiliation! In El Paso county a solution has been sought in the employment of a part-time supervisor.

A rural county in New York under the leadership of Professor Ralph A. Felton has made an approach to a solution for this problem. In this county there are a number of stronger churches located in the county seat. Several of these stronger churches have employed field workers, who, under the direction of the county council of religious education, are assigned to work among the rural churches in this county. Regardless of denominational affiliation, each of these workers is assigned a portion of the county. Thus expert supervision is brought to all the schools of this county.

* * * *

This problem of adequate supervision is the greatest problem which faces religious education at the present time. As the forces of the continent share in the outcomes and impulses from the great convention in Toronto last June, will they dedicate themselves to a program in the future which will provide for adequately reaching every church school? It is a problem which can come to successful solution only through cooperative effort, in which every denomination assumes its fair share of the total task and each Christian community sets about transforming its facilities for religious education.

A Positive Faith

EVERY great movement of history carried forward successfully was led by persons of positive faith, leaders whose convictions were so strong and gripping that they inspired faith and confidence in the movement or adventure on the part of all who came under their influence.

There is reason for some concern that many professed leaders in Christian religious education today do not seem to have a positive, soul-gripping faith, such as inspired and sustained the great Christian leaders and heroes of the past.

Of course, our concepts are changing, and our minds should always be open to new and fuller revelations of truth. But is this a satisfactory excuse for a doubting, negative attitude and a seemingly wavering faith? How can we lead others to believe in God whom we seem to see so dimly, or in Christ, unless we know him as Lord and Savior, and *know* that we know him?

Recently a well-known physician, speaking of the influence of religious faith in the curing of certain physical and mental ailments, stated that such an uncertain, wavering faith as some religious leaders seem to have would do his patients no good. Was not this a terrible indictment?

One of our great national leaders once said, "When you see a man who is indifferent to his own success, but tremendously concerned for the success of the cause he repreents, stand out of his way for he has behind him the hosts of the Almighty."

Christian religious education needs today teachers and leaders of that type, who, with God's help, are invincible.

Talking Business or Education?

IS business-minded America in danger of missing the true meaning of education? We may ask that question in all seriousness when we think of how the language and the ideals of the commercial world seem to have crept into education. Men talk about *selling* education to the community, or about a progressive church that has been *sold* to a program of religious education. But a community or fellowship which is really convinced that its salvation lies in the education of its members must realize at once that it needs to do more than give equal value in exchange for what has become its own. The analogy at once breaks down. You cannot have education sold to you after the fashion of a single commercial transaction. A fellowship that would enter upon an educative way of life must labor incessantly to achieve its goal and engage in a kind of striving that comes to a possession only as it gives rather than receives.

In terms of business ideals the finished project of a commercial undertaking has value because completed strictly in accordance with the specifications agreed upon in advance. Are these the kinds of products we should demand of education? Or do the human products of an educational enterprise add to the worth of living because of their creative powers and their ability to judge and reconstruct the very ends and methods of education itself?

Who has not heard the insistent demand of the business spirit that there be quick results so that an investment of time and money in educational plans be completely justified? But the educative process cannot justify a financial outlay within a few weeks, or months, or even a year. Many commercial ventures call for little or no time perspective. True education is a constant challenge to a new perspective and sense of values.

And what will we say of the interpretation given to the term standards? In business, standards almost invariably suggest standardization, uniformity, and fixed methods, usually for the sake of a mass production that is first of all cheap because standardized. Such interpretations are fatal when applied to education, for educational standards seek to raise objectives and practices to higher levels and stress change, variation, and experimentation for the sake of improvement. Cheapness is not the end sought, and deadening uniformity is to be replaced by a creative search after higher values.

A School in a Tower

OUR cover this month carries a picture of the new Riverside Church in New York City. No "educational plant" is in evidence for the reason that the tower itself houses the church school. We asked the director of religious education, Mr. Ivar Hellstrom, to give our readers an introduction to his church school. This he does in the following words:

"The Tower" begins two floors below that on which the church proper and the chapel are located. It rises from the main floor twenty-one stories up to the belfry where the carillon is housed. On Sunday mornings the educational activities are spread over all but five floors. The four elevators form the center around which the tower is built. The spaces to the north or south on each floor are used for larger rooms and the spaces to the east and west have become serving pantries, kitchenettes, and toilets. The corners extend beyond the regular line of the tower and these places, called "tourelles," make attractive reading and lounging rooms.

Many people entering our church for the first time are startled as they read the signs explaining that visitors must have special permission before they may enter any of the classes; that the kindergarten meets on the fourteenth and sixteenth floors; the parents' classes on the fourth and fifteenth floors, etc. If they get as far as the elevator lobby, they are faced with other signs reading "Express to the tenth floor," "All floors to the tenth," which suggest an office building rather than a church.

A very different atmosphere greets one as one steps off the elevator onto any of the floors which are the home of our church school. The several departments are distinct units. A special supervisor directs the activities of each. A distinctive atmosphere characterizes each.

At the eighth floor, for instance, making our way among the lockers where our youngest pupils store their sleeping rugs and hang their hats and coats, we find ourselves in the nursery. It is a large, sunny room stretching across the tower on the south side. Twenty children about three years old fill the place with life and meaning. From 9:30 until 12:30 it is theirs; we cannot belong except as servants or visitors.

Except for the church and the chapel, which three departments use for their worship services, and the rooms specifically designed for classes, the various rooms serve many purposes, not only throughout the week, but on Sundays as well. Take the tenth floor, for instance. It is known as the Junior Assembly Room. It has a well-equipped stage which can be readily transformed into a chancel

e dressing rooms to the side and the space in back, nerally used for storing scenery and costumes, are very tisfactory for groups doing hand work and for com-ittees. The elevator lobby on this floor is particularly autiful and spacious. Balconies outside look off to the st and west and are furnished with metal tables and airs. The room lends itself not only for dramatics and orship, but also for teas, discussion groups, and games.

Our church school is busy and happy in our home in e tower. We are exceedingly fortunate because of the mmon-sense, ingenuity, knowledge, and taste that have ne into the furnishing of it. The situation does pre-nt peculiar problems, however. The traffic problem one might give pause to any planning for another church hool in a tower. (We would love to add, "Drop in some me, you will always be welcome"; but honesty requires s to add that, unless you let us know of your visit in ad-ance, the secretary will probably have to repeat the sad efrain, "I'm sorry, but we cannot have any more visitors day.")

The White House Conference

IT IS difficult to overestimate the significance of the White House Conference on Child Health and Protection which met in Washington, D. C., November 9-22. Called by the President of the United States, presided over by the Secretary of the Interior as chairman and the Secretary of Labor as vice chairman, participated in by something like three thousand carefully selected men and women from every state and territory and from every vocation which concerns itself with any phase of child welfare, the gathering was truly representative of the best thought and experience which the nation affords.

In his address opening the Conference, President Hoover stated its origin and plan briefly and concisely as follows:

"Something more than a year ago I called together a small group of representative men and women to take the initial steps in organization of this Conference on Child Health and Protection. Under the able chairmanship of Secretary Wilbur, and the executive direction of Doctor Barnard, organization was perfected and enlarged until by the fall of last year something over 1,200 of our fellow citizens were enlisted from every field of those who have given a lifetime of devotion to measures for the care of childhood. These skillful and devoted friends of children have given unsparingly of their time and thought in research and collection of the knowledge and experience in the problems involved. Their task has been magnificently performed, and today they will place before you such wealth of material as was never before brought together."

The Conference was divided into four major sections, Medical Service, Public Health Service, Education and Training, and The Handicapped: Prevention, Maintenance, Protection. Each section in turn was divided into sub-sections dealing with specific problems within that section. In these sub-section meetings was revealed in concrete form the vast amount of work which has been going on in the interest of childhood during the past year. Reports of research into all sorts of baffling problems were presented for consideration. One hundred and seventy committees made up of professional workers in the fields of medicine, psychiatry, education, psychology, sociology, nursing, and the like brought in most illuminating and challenging data. The cooperation of thousands of other workers and of parents of children in all walks of life had been secured and thorough-going studies into diet, housing, medical care, disease prevention, causes of personality mal-adjustments, causes and treatment of delinquency, relation of home atmosphere to mental development, the influence of the church, the relation of child labor to child welfare, the value of vocational guidance, the home conditions under which children in the United States live, the special problems of the Negro and immigrant families growing out of economic insecurity and social handicaps, the influence of rapid urbanization upon child life—these and similar problems had been studied by means of the most complete and far-reaching plans of investigation which had ever been undertaken in the field of child life.

Now that this vast store of information is available, what is to be done about it? As Secretary Davis said, "This White House Conference will become of interest only to the social historian unless its findings are translated into improved conditions under which children live and grow and learn."

Surely, to each person interested in religious education the findings of this Conference are of deepest concern. Jesus said that he was come that man might have more abundant life. The abundant life of joy and happiness cannot come to a child handicapped by disease or accident, by mental disability or a sense of social inferiority. To cooperate, then, in all community efforts to improve the conditions under which children live is not only a high privilege of followers of Jesus, but a solemn obligation upon all who claim his name.

But the Conference made more specific the task of religious education, itself, and threw out a challenge which cannot be ignored. In every report touching on agencies which influence the child, the church was mentioned in terms of greatest respect. There was no attempt to determine for religious education what its program should be, but there was definite recognition of the need of religious education if the child's life was to be complete. In the fourteen points into which Secretary Wilbur summarized the findings of the Conference was included: "Every child should have an adequate program of religious and moral education." There is, then, specific recognition, in a complete nation-wide program of child welfare, of the indispensable contribution which religion must make. Is religious education ready to take its place among the agencies working for child welfare in a great forward advance? It is clear that medical care, school organization and administration, community sanitation, and the work of various social agencies are to take advantage of the findings of the Conference and the renewed interest in child welfare which it has stimulated to improve rapidly their efficiency and the extent of their influence.

We have available more knowledge about children, the conditions under which they live, the influences which hamper and those which help their development than we ever have had before. Unless the forces of religious education make themselves ready to take advantage of all of the light that has been made available, unless they are ready to take their place in the on-going program for child welfare, they will fail to measure up to their most strategic opportunity, and the children of America will grow up incompletely educated, lacking that fullness of life which comes only from companionship with Jesus in building the Kingdom of God.

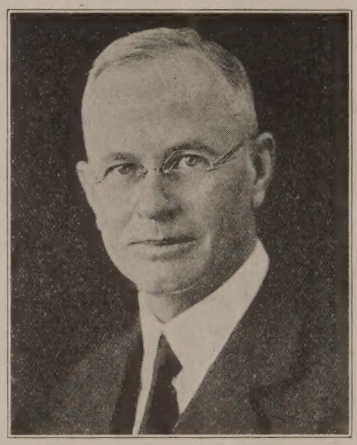
—Mary Alice Jones

The Victories of Defeated Men

By Albert W. Palmer*

"He, being dead, yet speaketh." These words were spoken of Abel, but they have been true of an innumerable company of other defeated men, mostly nameless and forgotten. Abel stands before us here at the very beginning of the Bible as a symbol of the men who fail.

Cain represents the type of man who is adapted to his day and generation, and who, therefore, meets with prompt success. As George Matheson has pointed out, "he is exactly the man who in his own day was fitted to win." When he was born his mother cried, "I have gotten a man from the Lord!" He is represented as founding the first city. His descendants became powerful and prosperous, workers in iron and brass, players on the pipe and the harp, rude minstrels of primitive savage days. When he died I imagine the people of his city said of Cain: "He was a successful man, a prosperous citizen. People tried to assassinate him several times but, by the favor of God, he had a special mark upon him that protected him from all harm. He was a pioneer in this community, an influential member of the board of trade, and built for himself one of the finest residences in our beautiful city. There is an obscure story that in his youth he had a brother; it is rumored that they did not agree, and his brother died—probably only another instance of the operation of that interesting and successful law called the survival of the fittest!"



Abel, on the other hand, stands as a type of the men who are ahead of their day and generation. He was spiritually strong—in an age when it was robustness of arms and legs that counted. He had nobler ideals, finer purposes, farther reaching visions than Cain, but he founded no city, he left no descendants, he went down to defeat.

And yet, as the world grew, the memory of Abel haunted it. As the world grew it out-grew the ideals of Cain. From calling him a prosperous citizen it awakened one day to recognize in him a murderer. But the character of Abel, the idealist, the man with a vision who went down to defeat, more and more appealed to the imagination and conscience of a growing world. As men pondered over his untimely fate a new feeling of love and reverence for him arose. He began to stand in the thought of men as the symbol of gentleness and innocence ruthlessly cut down by jealousy and anger. As men thought of him they lowered their voices and stayed their anger, they tried to be more kind and just, they dreaded lest they share the sin of Cain! And so it became true that "he, being dead, yet speaketh!"

What was the secret of his victory? Not physical strength or wealth—he did not possess them. Not his descendants who rallied to his memory—he had none. He left nothing but the record of a high clean life and a vision of God ahead of his day and generation. His victory was won by the sheer quality of his life.

And yet the world has ever been apt to measure defeat and victory by the standards of Cain rather than the standards of Abel. It asks concerning any particular man under review: "Did he kill his opponent? Or, if it would not be wise to kill him, did he defeat him at the polls, or drive him from his position as editor, or preacher or teacher? If he did, then he won a victory. Did he leave descendants and followers who immortalized his name and perpetuated his system? Did he found a great institution on a sound financial basis? If so, then he was the victor and his opponent was defeated."

So men judge complacently over and over again. And yet, just as certainly had we the insight to see it, this story teaches us that all this is but the surface of the real matter of defeat and victory. The ultimate question which the temporary victor must answer is: "Were you better, truer, nobler than your opponent? Did you have a broader vision, a higher aim, a deeper grasp on truth? Unless you did, your apparent success is but an eddy in the current and to your opponent shall yet come the victory that came to Abel."

A wise man once said to a group of students for the ministry, "If, as you go out into your work you succeed without suffering, be not unduly elated—someone who preceded you has done the suffering! And if you suffer without succeeding, be not unduly cast down—someone will yet come and succeed where you suffered!" This is the comfort which comes: The real victory is within. It is not dependent on the circumstances of the outer world. However the battle may have gone out yonder, if we have kept our inner lives sweet and unembittered, if we have been increasingly loyal to the truth as God gives us to see the truth, we shall be sharers in victory at last.

*President of The Chicago Theological Seminary.

Facing the New Year

We pledge ourselves
To follow through the coming year
The light which God gives us:
The light of truth, wherever it may lead;
The light of Freedom, revealing new opportunities for individual development and social service;
The light of faith, opening new visions of the better world to be;
The light of love, daily binding brother to brother and man to God in ever closer bonds of friendship and affection.
Guided by this light.
We shall go forward to the work of another year with steadfastness and confidence.

—Author Unknown

The January Workers' Conference

TO CONDUCT successful workers' conference programs requires as carefully formulated aims, as rich and reliable a fund of source materials, and as definite a plan of procedure as to teach any class. In fact to be a leader of leaders is perhaps of all leadership undertakings the most exacting, even as it may be the most fruitful and far reaching.

It having been brought to the attention of the Board of Editors of the *Journal* that successful workers' conferences are being conducted here and there by using the current issue of the *Journal* as the chief source of materials, we are suggesting herewith a possible plan for so using this issue. Most of the January conferences will probably have been planned before these suggestions are available but this material may well be used any time during the year. If the idea appeals to our readers we may provide such workers' conference plans regularly based on the contents of the current *Journal*. Since each issue carries a certain emphasis such as children's work, architecture and equipment, missions and world brotherhood, etc., to follow the *Journal* in planning workers' conferences will insure a well balanced program with definite emphases from month to month throughout the year. As will be noted, the emphasis for this issue is on problems of administration.

Not all the suggestions given here can be followed by any one group. Select those which apply most aptly to your own situation and build your program from these. Having chosen those items which will insure the most profitable discussion and outcome in better work for the future, assign the topics or questions to discussion leaders giving them the help provided in the *Journal*, or ask individuals to read and report on specific articles.

The Workers' Conference Program

Based on the January Journal

Theme: Problems and achievements in the administration of our church school.

Purpose: To plan definite improvements in the administration of our church school and develop the courage and devotion required to carry them into effect.

I. Devotional Period.

There are three suggestions for this period. The first is to ask some one who reads aloud effectively to read the devotional article by Dr. Albert W. Palmer, "The Victories of Defeated Men." This will require five minutes. An additional five minutes may be spent in quiet prayer and meditation, closing with an audible prayer by the leader in which the theme is one of courage and devotion sufficient to win the type of victories which endure.

The second suggestion is to ask a leader to read the Scripture upon which Dr. Palmer's article is based and give his interpretation of it bearing specifically upon situations or past leaders in your own church or community. This should be followed by meditation and prayer.

A third suggestion is for the devotional leader to quote the statement given to ministerial students in the last paragraph of the article and base a meditation directly upon this, in which attention will be called to the inevitable place of sacrifice and suffering in all spiritual adventuring. This may be concluded by a prayer dealing with the requisite courage for the task of real leadership in church school work.

II. How May We Secure or Develop a More Adequate Leadership For Our Church School?

1. What is our basic need: equipment, better lesson courses, more pupils, or better leadership? Have we an adequate leadership training program? Do our workers take sufficient advantage of the provisions available? Would a larger degree of cooperation with other church schools enable us to make more adequate provision? What steps might we take to provide more training? In addition to the articles on this topic in the January *Journal* we would suggest "If We Only Had the Leaders" and "Motives for Church School Leadership" by Munro which appeared in October and November *Journals*.

Clark, "Developing Leadership in the Rural Parish."
Vieth, "From Departments to Grades."
Wentzel, "Country Resources for Religious Education."

2. What opportunities for self improvement have we as leaders besides the regular training courses? Departmental conferences? General workers' conferences? Reading? Observation trips? Conventions and institutes? Apprenticeship or supervision on the job? Use of standards?

Clark, "Developing Leadership in the Rural Parish."
Hall, "Goals and Growth."
English, "The Pastor and the Church School."
Vieth, "From Departments to Grades."
Wentzel, "Country Resources for Religious Education."

3. How may we arouse stronger motives in our leaders, making them willing to take training, to be dependable and well-prepared, to respond to supervision, and to participate in workers' conferences? Should church school leaders be paid for their service? Will this cause them to prepare themselves? Will it make them dependable? Will it enlist an inferior type because of the financial motive? Will it impair the spiritual quality of the service rendered by the better type? Is it financially possible? Is it financially justified? What effect would the proposal to pay teachers have on our staff? Our church? Our pupils? Is there any difference between paying teachers and paying the pastor? The director? The choir? Could a teacher's contract be used without the system of remuneration? If the "Ideals and Ideas" suggested were actually carried out would they be as valuable as "The Paid Sunday School Teacher."

4. What is the place of our pastor in the church school program? Have we used our pastor to the extent to which he could assist our educational program? Have we done all in our power to re-enforce those parts of the church program which he carries? If he were more closely in touch with our staff might he perform valuable service as (1) a leadership training teacher; (2) a counselor of teachers; (3) a counselor of problem pupils? What may we do to make our whole church a school in Christian living?

English, "The Pastor and the Church School."
Clark, "Developing Leadership in the Rural Parish."

(Continued on page 28)

The Pastor and the Church School

By Merle N. English*

WHAT meaning has religious education for the pastor? The answer which hundreds of inquiring pastors are getting to this question means a new and vitalizing experience for themselves and a new day of power for their ministry.

They are finding that education is fundamental to everything they are trying to do and that it offers a method of achieving the great ends of their ministry.

These pastors are discovering that religious education does not in any wise minimize the place of the supernatural in the development of Christian character.

Pastors are likewise discovering that religious education is not something apart from the main purpose of the church. It is one of its major functions. Indeed, education is fundamental and is an essential part of all phases of their ministry. The adoption of the educational method becomes the supreme strategy of a conquering ministry. A thoroughgoing program of religious education in the local church will lighten the burdens of the pastor. It will multiply his contacts many times and increase the number of those who work with him in his ministry. Education is a slow process; it takes time and patience. Temporarily, it may seem to limit him, but very soon it will be apparent that his adoption of this method was the strategy of victory.

The Pastor—Counselor

In the vast majority of churches, the pastor must direct the educational program of his church. Even where there is a professional director, the pastor must remain the head and guiding genius of the program. Successful cooperation with his director requires that he should have a reasonable amount of training. What is equally important is the relationship that should exist between pastor and director and the specific responsibilities of each toward the total program of the church. It is lack of such understanding that accounts for the tragic ending in failure of many a program in the local church.

The pastor's greatest contribution will be at the following points:

1. The creation of an educationally-minded church. By this we mean a church that realizes the importance and place of the educational method and makes use of it.

2. Giving leadership to his local church board and committee on religious education in developing the program for that particular church.

3. Securing a teaching force adequate to the demands of these modern days. Time spent in this is the best investment a pastor can make. Every trained teacher is a pastor's assistant as long as he serves in that church and after he is gone, remains to carry on his work. This was the Master's method. When he departed, he left a group trained "in the school of Christ" that carried on as he would never have been able to do in the flesh.

4. A sympathetic understanding of the human heart, of the little child, of growing youth, of mature men and women, and of the aged. This will make him friend of all, and in his pulpit ministry and pastoral visitations and other relations to his people, make him a teacher like unto the Great Teacher.

Preparation

For this work, the pastor needs to be especially prepared. This does not mean that he is to be a specialist in the sense of the professionally trained director. It does mean that he shall be sufficiently familiar with the objectives and techniques of religious education that he can give direction to the work in his own church. Happily, the seminaries are now offering courses that will fit graduates for their part of this responsibility in the local church. For those who have not had the advantages of such training, many opportunities are available.

In addition to the reading of the best standard recent books and current journals of religious education, the opportunities open to the pastor in service include the following: correspondence courses, local church classes, standard training schools, summer schools, discussion groups, coaching conferences, and seminars.

The coaching conferences usually are from one to five days in length with special emphasis upon the newer view points in religious education and aim at the preparation of teachers in standard training courses. The seminars cover a longer period of time, making possible a facing up to the vital issues of religion. These conferences and seminars are meeting the needs of hundreds of pastors. After an experience in one of these, they go back to their respective churches with a new passion born of a new conception of their task and the place of education in it. One of the denominations will have held within a year nearly one hundred such conferences and seminars in which hundreds of pastors have been brought together.

What Pastors Say

I have before me the statements of many of these men who have voluntarily given expression to their reaction. They indicate what this new approach, as it is some times called, to their task means to them. Limitation of space makes necessary abbreviation and assembly in a single paragraph some of these statements.

(Continued on page 41)

*Secretary, Division of Religious Education in the Local Church, Methodist Episcopal Church.

From Departments to Grades

By Paul H. Vieth

CHURCH school organization and administration exist for one purpose only—that of making the most effective teaching possible. Changes in objectives or procedures often make organizational changes necessary. We are in a time when far-reaching changes in method and curriculum are being made. Has the time come to re-think our organization? May it be that the type of graded church school which we have spent so many years building up is not the best form of organization for the carrying out of the present-day curriculum?

This is a story of how the primary and junior work in one particular church school was reorganized, and why and how it was done. The fact that the writer is superintendent of this school has no particular significance for this story except that it gives him a more intimate acquaintance with the details. It is not written to expound a theory, except the theory that in its organizational set-up a school must build along the line which will best meet its own needs. It is not told with a view to describing a perfect plan. The plan may not fit some other school at all. It is told only to acquaint readers, by means of an actual case study, with a plan which is receiving a good deal of attention and comment just now. Perchance it may encourage other superintendents to experiment along this or other lines.

St. Peter's Church, in which the setting for this story is laid, is a middle-sized, average congregation in one of the west suburbs of Chicago. Its church school staff has about the usual assortment of housewives, business men and women, professional men, stenographers, and high school and college students which can be found in similar churches elsewhere. The interest and enthusiasm of the members of the church or the lack of it, the cooperation of parents or the lack of it, are about the same here as in other churches.

During the past period of years this church school has been laboriously changing itself from an old-fashioned Sunday school into an effective school of the church. At last it has become completely departmentalized, from nursery to adult department. Now with one fell swoop the primary and junior departments have this year been abolished as department organizations, and in their place six separate grade organizations have been set up, one for each of the grades from I to VI. These grade units are neither departments nor classes in the old sense of these terms. They carry out a unified program which includes all the activities which were formerly carried in departmental groups and class groups. The grades enrol sixteen, twenty-two, twenty-four, twenty-two, twenty-seven, and twenty-five pupils respectively. All grades include both boys and girls. Each has a separate room, large enough, with one exception, to provide fifteen or more square feet of floor space per pupil. Each room has a piano in addition to the usual equipment for classroom purposes. Lest anyone here be tempted to throw down this magazine in disgust because "there are very few churches which have so many large separate classrooms" let us hasten to say that to make this possible required having three grades meet at 11:00 to 12:15 in order to use rooms previously used by other groups. This will be explained later. Each of these grades is under the leadership of a single teacher throughout the church school period, with one or two assistant teachers.

This is not a theory of organization. It is a fact. Pupils are "keen" about it, teachers are more enthusiastic than ever before although this plan of work takes far more by way of preparation, and the educational spirit and tone of the whole school has been lifted by this experiment. And, lest anyone get the impression that this is original with us, let us hasten to say that the same plan of organization is in operation in a considerable number of churches with similar results.

Let us turn now to the advantages of this plan, which to our way of thinking are sufficient to justify the labor involved in making the reorganization.

1. *It provides for a unified experience for the pupil in the church school.* Each teacher has the entire period in which to develop a worth-while experience, and every minute is under his control. A single enterprise can be initiated out of which grow worship, story, discussion, and any other group activities. This leads to a more informal type of program. No longer is the teacher handicapped by a class period which is so short that he can hardly get started. No longer is the length of his class period dependent on the worship leaders getting started on time and getting through on time. Worship is related to the activity engaged in during the rest of the church school period, rather than consisting of a formal exercise which was at best difficult to integrate into the total experience, and often positively a hindrance rather than a help.

Increasing emphasis is laid today on pupil activity in the process of learning. But to develop and carry out pupil activity takes much more time than for the teacher to ask a few questions and tell a story. The lengthened period which each teacher has makes this possible. The separate classroom prevents the activity of a given group from disturbing any other group. The teachers feel that in a group of fifteen to twenty-five it is much easier to develop wholesome discussion and pupil initiative than in a smaller group, for the pupils stimulate one another. This view would, I think be borne out by public school teachers. More care must be taken, of course, to draw out the more reticent members of the group, but the longer class period makes greater opportunity for this.

2. *It is an important help in the solution of the teacher problem.* In common with most church schools, we have had a certain number of workers who are very faithful and competent. Often have we sighed and said, "If only all our teachers were as good as the best fifty per cent!" But there was always that other fifty per cent who were not competent to carry a constructive teaching enterprise, and in many cases were unwilling to make the effort to learn. Our new plan of organization makes possible selecting the six best workers as head teachers for each of the grades, and using the more immature workers as assistants. There is one exception to this because in the second grade two equally competent teachers were jointly put in charge. We have also a number of younger persons who are anxious to

become workers, having taken a course in teacher training, and they have been assigned to serve an apprenticeship as assistant teachers.

Serving as assistant teacher in a grade is a definite element in our program of teacher training. We believe that training consists most of all in successful practice under guidance. Every teacher has been given to understand that a part of his task is to train his assistants to become competent workers. This is brought about through the observation of the work of the head teachers, through participation in parts of the program under helpful guidance, assistance in program planning, and through reading and study suggested by the head teacher. When lectures are attended and courses taken, it is this actual experience as an assistant teacher which makes the instruction practically helpful.

This plan provides a solution to the problem of absences of teachers. The assistant, having been present at nearly every session, can easily take over the class when the teacher is absent, particularly if the program for that Sunday is planned jointly. It recently happened that three of the head teachers were absent on the same Sunday, but in every case the work of the class went forward without a break in continuity under the leadership of the assistant. And it was giving the assistant valuable experience.

3. *It makes supervision easier.* Any superintendent who has tried to keep in close touch with every class, and to give helpful suggestions to every teacher, has discovered what an impossible task this is in even a medium-sized church. The new plan in our school has reduced the number of separate groups from twenty to six, three of them meeting from 9:45 to 10:50, and the other three from 11:00 to 12:15. In spite of a field schedule which required absence from the city on a number of Sundays, the superintendent has been able to visit each of these groups once or twice during the first two months of the fall quarter, and to hold a private conference with each of the teachers.

4. *It simplifies the administrative task.* In these six grades records are now made by six individuals instead of by twenty as was formerly the case. Moreover, the general secretary can keep in close touch with these six class secretaries (keeping records is one of the duties of the assistant teacher), and make sure that data are accurately recorded, and absentees properly followed up.

Here is an illustration of how this works out. The board of religious education voted recently to experiment with duplex envelopes for the offering. It was decided to try this out in three classes and to make it a definite part of the educational work in those classes. The superintendent was given an opportunity to present this matter in the three classes, reaching a total of more than sixty pupils. The plan was enthusiastically received by the pupils. It will now be comparatively easy to work with these three teachers in carrying out the plan. To have reached the same number of pupils by small classes would have been very difficult, except through the departmental assembly, and that would not have assured proper educational work on the part of the teachers.

5. *It makes a more economical use of available rooms and equipment.* This advantage may be peculiar to our particular situation, because we have a dearth of small classrooms. It will be noted that two departmental assembly rooms were released for use as classrooms because these pupils no longer assemble as departmental groups. In the entire school we now have but two rooms in which two or more classes meet at any one time. Last year there were four.

The "rotating" system on which we are working, that is, having three of the grades meeting at the church hour, was necessary to provide adequate equipment for each grade. It makes possible using the same equipment twice on the same day. For example, we purchased chair desks for the classroom which is used by third and fifth grades. Each chair serves the needs of two pupils. Pupils of these two grades do not vary enough in size to make it undesirable for them to use the same chairs.

* * * *

We shall next look at a few of the steps involved in putting this new organization into operation. Let no one suppose that because the superintendent is a professional religious educator he can simply dictate the plans for his school. Even if this were possible (and it is not, for a so-called "expert" usually looks very ordinary when he is at home), it would not be good policy. We have taken the position from the first that every improvement shall rest squarely on the decision and the whole-hearted support of the leaders of the church school. When a step is once taken it should be so well understood and so freely endorsed by the workers that it would continue to go forward even if the superintendent should be eliminated from the process. In this we have, I think, fairly well succeeded. Some educational ideals have been five years in the making before they came to realization by this process. But it should be said on the other side that my own ideas and plans have changed and developed through reaction with our workers. What we have done is a joint product, and to this my workers who read these lines will testify.

1. Seeing in the grade-unit plan of organization a possible solution for many of our problems, the superintendent more than a year ago asked the board of religious education to approve experimentation with the plan for a year. Permission was granted, and the third grade was withdrawn from the primary department and placed in charge of a competent teacher and assistant teacher. This relieved a bad situation in the primary department. The experiment proved to be successful from the first. Incidentally, it is a very good policy to *experiment* first with new ventures before adopting them wholesale.

2. The board of religious education considered this plan for an entire year before action on it was taken. Reports on the experiment which was under way brought it up at every meeting. At first such consideration consisted of nothing more than a mention of its possibility, and reports of progress in our experiment. Later discussion was given to what it would mean for this school if more largely adopted. Still later definite problems involved were discussed. When it finally came to vote, the plan was unanimously and enthusiastically adopted. When for a time it looked as though our plan would be frustrated by lack of funds to make certain alterations in one of the rooms, the board was so insistent on carrying it forward that they hit on the platoon plan of solving the problem of rooms.

3. On two different Sundays key workers were taken on an excursion to see schools in action which are working on this system of the grade-unit. These visits were reported and discussed in workers' conference meetings. There was at first no thought on the part of the workers that this same plan might be adopted in our own school, but the seed was sown nevertheless.

(Continued on page 46)

Developing Leadership in the Rural Parish

By Paul H. Clark*

DEVELOPING and maintaining an adequately trained and consecrated Christian leadership points the way forward in the rural parish today. Given what few rural churches possess, but almost universally desire, a modern religious educational plant, splendidly arranged, amply spaced for assembly and classrooms, thoroughly equipped, and with an abundance of the more recent texts and guides, but lacking in leadership of a high type, and little of a constructive character is likely to be accomplished. In fact much harm may result as obviously these things are but tools and of themselves do nothing and a faculty of mediocre training is all too prone to rely upon them as the solvent of difficult problems.

On the other hand, given a few select men and women strong in character, fully consecrated to the things of Christ and his church, and trained in accord with sound educational principle and practice, and the limitations of cramped quarters, poor equipment, and shoddy materials will be overcome to a very large extent. Moreover, such leadership, if given time, will provide these very essential items. In short, the place to begin is in the training of leaders, and the present emphasis upon leadership training is evidence that a very considerable number of church people are of this conviction and therefore are making some type of training program their strategic approach to the total problem.

If ever there was a day when the rural church had need of able Christian leadership, certainly it is in this third decade of the Twentieth Century with its industrial revolution penetrating to the most isolated sections of the country and accompanied by social changes breaking down barriers that only yesterday appeared indestructible. Will the rural church measure up to this situation? Is the "man power" available? How under present limitations is the rural church to train this leadership?

The answer to this questioning is not so simple as some would seem to indicate. No two situations are exactly alike and consequently to say that leadership training work is now being carried on in many rural parishes does not solve the problem for a particular situation. But the very fact that it is being done, and with a large measure of success, should lead others to undertake a similar program adapted to local needs. A case in hand may at least prove suggestive.

The program here described is being carried out in a rural church located in a village of less than six hundred people, but with the countryside easily accessible the total constituency of the church numbers approximately 250 families. The church school has a staff of twenty, is closely graded, and during ten months of the year maintains an attendance of 130 to 165. The training of leaders is an integral part of the educational program and is accomplished through a number of agencies.

In the *first* place this church is active in the district council of religious education, an organization of rural churches holding quarterly sessions for the careful study of rural church problems, and for the promotion of those

COMMUNITY CONGREGATIONAL CHURCH, ELBURN, ILLINOIS

enterprises which can be handled most effectively through cooperative effort. Obviously such occasional sessions are limited in their scope, but out of these there eventually came a demand for more thorough training, with the result that three years ago a class accredited by the International Council through the State Council was organized.

A second year there came a further demand for specialization, much more than was possible in the single district, and the cooperation of a neighboring council was sought. This resulted in a leadership training school offering four subjects under a faculty of experts and with the cost of operation met through a registration fee of $1.00. The enrolment of the particular church school under consideration was better than fifty per cent of its faculty and, including several parents and young people, numbered twenty. Not all who enrolled completed courses and received certificates, but the major result has been a very definite upward trend in the educational work of the local school. In evaluating such a project it is necessary to consider not only the direct results in subjects covered, but those more intangible by-products such as the establishing of an educational ideal, the discovery of a method for further procedure, and the impetus given this further effort.

Similar schools are being organized in increasing numbers on city, county, or other territorial basis, depending upon a number of factors, not least of which are the strength and distribution of the constituency. One other factor is the necessity of interdenominational cooperation, and in the experience of the writer the active support of the ministers is of prime importance.

The *second* approach to the training of leaders is now being made within the local situation through the departmental conference. The purpose of these conferences is to determine upon and to develop a full, well-rounded educational program adapted to a particular age group. This calls for a study of pupil, materials, method, detail of program, and a very serious questioning as to whether the department is meeting the educational standards of the church and the denomination. The charting of results is exceptionally helpful and charts furnished by the International Council of Religious Education in connection with

(Continued on page 47)

*Pastor, Community Congregational Church, Elburn, Illinois.

The Paid Sunday School Teacher

The Test of Experience

By JOHN R. SCOTFORD*

IN CLEVELAND, Ohio, the paid Sunday school teacher is not a figment of the imagination, but a flesh and blood reality. Beginning with a single church some seven years ago, the number of schools using this method has steadily increased until at least seven are paying some if not all of their teachers.

The idea originally came from the Jewish synagogue, where the paid teacher is a long established tradition. It was first copied by a Unitarian church from the Jewish temple across the street, and then by a Congregational church which was pioneering in a prosperous suburb. In addition to the Unitarian church, the custom is now in vogue in three Congregational churches, two Presbyterian, and one Episcopal. There are probably other schools in the city where an occasional department head or adult teacher receives compensation. Three of the seven churches using a paid staff offer a salary to every teacher, while the other four combine volunteer and paid workers.

Teaching in the church school has not, however, become a commercial occupation. The salaries of these people are not such as to attract the attention of the income tax officials. The scale ranges from one to three dollars a Sunday for teachers, with five dollars for an occasional department superintendent or leader of an adult class. Usually there is a sliding scale by which the compensation of a teacher increases twenty-five or fifty cents a Sunday for every half year of successful work until the maximum is reached.

Obviously these people do not work primarily for a financial reward. As one director of religious education put it, "I do not aim to hire the teachers who are attracted by the salary check." On the other hand, most of these people are school teachers with rigidly limited incomes, and an extra eight, ten, or twelve dollars a month for incidentals means more than just so much money.

From the point of view of the churches, this is an area in which a little money goes a long way. As one associate pastor explained, "It costs this church thirty-eight dollars a Sunday to have the quartet sing a single anthem. For that amount of money I can hire twenty Sunday school teachers!" One church with a budget of $31,000 spends $600 for Sunday school teachers. Another, whose annual expenses run far beyond $50,000 pays out $1800 for its teaching staff. In the light of such figures, this can hardly be called an expensive innovation.

The primary effect of a monthly check for teachers is psychological. In a variety of ways it persuades them to take their job seriously.

The most obvious if not the most important difference which paid teachers make in a school is in the regularity of their attendance. Financial remuneration seems to work as a powerful anti-toxin against Sunday morning head-aches! It stimulates the conscience to the point where in case of unavoidable absence the teacher either provides a substitute or else communicates with the superintendent in ample time. In other words, the same sense of obligation which men and women feel in the business world is carried over into the church school. The exasperating experience of trying to run a school without teachers no longer harasses the disposition of the responsible head of the institution.

Teacher's Contract

I WILL aim to perform faithfully my duties as teacher of the class until released through agreement with the Committee on Religious Education.

I will agree to be present at each class session, five minutes early, or if obliged to be absent, to provide a substitute of training equal to my own, or to notify the church office not later than Saturday morning. It is understood that I will not receive compensation unless I provide a substitute.

I promise to prepare the lesson adequately and to teach the lesson in such a way that Christian character building will be ever foremost.

I will arrange to call at the home of every pupil once during the church school year for the purpose of meeting the parents or guardians.

I will check on absentees and communicate with them prior to the following Sunday.

I will attend the meetings of the church school staff as they are regularly announced, or endeavor in some other way to keep up-to-date on modern school methods.

I will read one book on church school work during the year, and if requested present a brief review at the meeting of the church school staff.

I will secure from the church secretary a Service Record on which to enter the dates of the periods on which I have been present, and will return it to the office prior to the last day of the month.

Teacher's contract used in Pilgrim Church, Cleveland.

PROBABLY more fundamental is the effect upon the professional teacher. In the past many educators have regarded the Sunday school as something of a joke. Even when they assisted with its activities they did not take the work seriously. Older teachers were loathe to play with such an institution. For these people the offer of financial compensation is proof of sincerity on the part of the church, evidence that it really means business as an educational institution. It places the church school on a professional basis.

For the ordinary teacher the salary check ministers more to the morale than to the pocketbook. A girl who had been only a lackadaisical teacher in the church in which she had grown up developed into a first-class religious educator when asked to take a position with a church which paid its teachers. The difference lay in her attitude toward her job. In the first instance she had taken a position which anyone could have because she had been talked into it. In the back of her mind was the suspicion that she had been chosen because no one else would take the class. But in the second instance she knew that she had been selected from a number of possibilities because of her professional training and fitness for the task.

(Continued on page 47)

*Cleveland, Ohio.

Church School Promotion

By Frank C. Seymour*

A COMMITTEE on promotion was appointed in the church school of the North Congregational Church of Amherst, Massachusetts, to prepare an outline of requirements for promotion for pupils above the junior department. The recommendations, which were adopted by the school, are as follows:

Promotion Requirements

In making its report, the promotion committee feels that the first essential is to keep in mind that our purpose in the church school is to develop Christlike men and women. It is vital that we never forget that this is what we are striving for, lest in our emphasis on the means of gaining that end, we come to think too much of the means, and the ultimate purpose be obscured.

The ideal would be to measure a pupil's character; compare him with Jesus; and then promote him on the basis of his progress or growth in Christlikeness. This can not at present be done. The committee reports that we are therefore driven to two expedients:

1. Partial and very approximate indications of growth in character.

2. Measurements of attainments which are helpful to the development of Christlikeness.

As to the first of these, if a person attains a certain degree of Christlikeness, he will do certain things which can be measured. These will be illustrated presently. They are indications of character, but subject to grave limitations. The second expedient is no measure of character at all. Fertile soil does not make a good crop, yet fertility is helpful to a good crop. We can measure to a fair degree the fertility of the soil, and we can measure to a fair degree some things which are helpful to Christlike character.

In this first category, we place the record of attendance. Regularity of attendance is indicative of character in a number of ways. Regularity in the performance of any duty is a valuable habit. Regularity of attendance at Sunday school indicates the formation of such a habit. Moreover, regular attendance may indicate faithfulness, which is an important element in Christlikeness. Also, regularity of attendance may indicate a degree of earnestness in striving for the good life which is perfectly exemplified in Jesus.

(1) Consequently, we propose, since there are only thirty-seven to forty-three Sundays in the year when the church school is in session, that to attain sufficient regularity in attendance to be worthy of promotion, a pupil ought to be absent no more than five Sundays in the whole year. Since we are striving for character, regularity of attendance is much more important than if knowledge were our primary objective.

Staying away from Sunday school on account of sickness, on the other hand, does not indicate lack of character. Accordingly, the committee recommends promotion in spite of an indefinite number of absences on account of sickness, provided the other conditions are fulfilled.

(2) Attitude is indicative of character. The conduct of a pupil indicates his consideration for others—a fundamental in Christian character. Participation in class projects indicates his willingness to cooperate with others. Taking his part in leading a service of worship, also, indicates willingness to cooperate, as well as development of the power of expression of his own Christian experience in a way that is helpful to others. Loyalty to the class indicates his general sense of loyalty.

Therefore, under the general head of "attitude," the promotion committee recommends that teachers grade each pupil on the following points, 65% or a grade of C, to be the passing mark.

a. Willingness to cooperate.
b. Participation in class projects.
c. Taking part in leading a service of worship.
d. Loyalty to the class.
e. Conduct in the school.

The score in each of these points to be combined in a composite score or grade for attitude.

(3) Under this first general heading of approximate measuring of character, itself, belong two other items of great importance, and yet such that we do not feel they can be used as requirements for promotion. The first of these is church membership. Joining the church is a distinct mark of progress in the Christian life. Every church school pupil not already a church member ought to look forward to it as a milestone and as the natural step for every Christian. All the previous work of the Sunday school is designed to lead up to that step. We rejoice, and feel that an important promotion has taken place when a person joins the church, but think that it might detract from the spontaneity of the decision if it were made a requirement for promotion.

(4) The other item we would emphasize but not recommend as a requirement for promotion is increase in gifts to charity. Differences in the financial ability of children affect the amount each ought to give, and are so difficult to gauge that this is impractical as a requirement for promotion. Yet for a child to continue year after year to contribute a cent a Sunday to the school, indicates stagnation rather than growth and development in characer. As a child's resources—earnings, allowance, or gifts received —increase, his gifts to charity ought to increase. Such an increase indicates maturing devotion to Christ's cause, love of fellowman, and the actual practice of stewardship. The committee recommends that each teacher seek opportunity to teach Christian stewardship in the course of the regular lessons.

THE next item comes under the second main heading of standards that are not measures of character, at all, but are measures of helps to Christlike living. Knowledge of various kinds is needed to enable a person to develop toward the ideal of Jesus. He needs an intimate knowledge of that ideal toward which he strives. He needs therefore a knowledge of the Bible, especially of that part relating to Jesus. He needs a definite knowledge of religious ideas.

* Pastor, North Congregational Church, North Amherst, Massachusetts.

Under this division come the religious ideas which Jesus held, and which the school is trying to teach. More important than the knowledge of the facts of the Bible is the ability to apply the teachings of the Bible to specific moral problems, situations involving moral principles; this is known as ethical judgment.

The committee recommends once a quarter a test devised or selected by the teacher covering the work of that quarter. The passing mark suggested is sixty-five per cent. or the grade of C.

The committee further recommends that at least once a year, each pupil take some kind of a general test, to cover a wide range of religious knowledge, religious ideas and ethical judgment desirable to be included. In these general tests the passing score recommended is the age norm for the year below the pupil's age.

Forms of Recognition

This completes our present recommendations of requirements for promotion. What form of recognition do we propose?

(1) That at the end of each year, each pupil who has passed the requirements for that year be given a small promotion card such as can be obtained from the denominational publisher.

(2) That when a pupil completes the requirements for promotion from one department to another, i. e., approximately at the completion of every three years of work, a pupil be awarded a diploma. Forms for diplomas, also, can be obtained from the denominational publisher.

(3) That honors be awarded at the close of the year to all who do especially good work. The requirements for honors to be: (a) in the general test at the close of the year, a score equal to the age norm of the year above the pupil's age; (b) an average grade of A in all other work; (c) no more than five absences in the year, each one to be accounted for by a suitable excuse; (d) a review of his qualifications by the promotion committee and their satisfaction that the candidate is worthy of honors.

(4) That each pupil winning honors have the words "with honor" inscribed on his promotion card or diploma, and be presented with some good book which would be appreciated by a child of his age.

(5) That all of these awards be given in assembly and be dignified by special exercises.

What to Do With Failures

The question inevitably arises in your mind, "What if a pupil fails to pass?" For the present, the committee recommends that ordinarily when a pupil fails to pass, he be permitted to go on with his class *without* promotion. We hope that in the course of time, when the idea of promotion requirements becomes familiar and people are accustomed to them, cases of pupils being allowed to go on with their classes, although they have failed to pass, will become gradually less frequent.

Summary

In such a case, what do requirements and promotion amount to?

1. Recognition for good work. It is strange that in Sunday schools in general there has been so little recognition of excellence in work. This plan will go far to make up that deficiency.

2. Negatively, it will show some that they are not anywhere near getting what the Church school has to offer, and expects of them. Many at present seem to think they are doing acceptable work, although their attendance is very irregular and they do not apply themselves to master the subject matter or make any serious gain in the practice of Christian principles. These we believe will be stimulated to more intelligent endeavor.

3. These requirements afford something more definite for which to strive. In the past, our goal has been too hazy and ill-defined. This is proposed as a step toward making our mileposts along the way more definite.

4. These requirements afford a partial but genuine means of measuring progress from year to year. It will be possible to determine whether a pupil has gained in certain respects since the previous year.

5. It will furnish added incentives. We believe that this definite indication of progress, together with the recognition of promotion, will be quite an incentive to better work on the part of both teachers and pupils.

6. This is a step toward something better. Experience with the plan will show ways in which it can be improved.

A Correspondent

THE following letter was received in comment on an editorial published in the July issue entitled "The Pastor Leads." At the request of the author it is printed anonymously.

"That there are ministers who do not wish to lead their church schools is a fact. That statement has been made concerning one pastor in our own city. But he represents a negligible minority of the clergy. The rule is that ministers are the best trained religious educators in the congregations, but that the secular nature of the Sunday school—separated as it nearly always is from the church—prevents him from taking a leading part.

"A fair guess about the minister mentioned in your editorial is that his Sunday school was so discouraged in its small attendance and lack of other resources that the teachers were happy to allow him free hand.

"Leaders of religious education, like the writer of the editorial referred to, seem invariably to overlook the organizational sort of church school problems. Here the isolated minister is praised; but never has the writer known one reference from their pens which recognized the obstacle to improvement in the dual nature of the Sunday school: theoretically the "feeder of the church," but practically a self-sufficient institution, in which the minister serves and leads by sufferance only.

"The day will come when church and church school will organically be one, directed by the same church council, conducting a unified program. Then the pastor who leads won't have to meet silent opposition to every sign of initiative, and children and adults, who are now, to quote a state Sunday school worker, taught (by the divisive schedule of the services of Sunday school and church) to flee from a church worship program, will "stay for church." The result will be beneficial to both the church and the church school. That this is feasible and practical has been proved by the few congregations which have shown the necessary vision to unify these departments."

Country Resources for Religious Education

By Fred D. Wentzel*

THE country church, small in membership, often poor in architecture and equipment, set in an extremely difficult economic environment, nevertheless possesses real resources for religious education which many a city church might covet. To see these resources clearly and to use them wisely will give vitality and direction to many a group that now thinks of itself in terms of aimless despair.

The most obvious asset of the rural church is the fact that it is a "chapel roofed by the stars,"

Where the workers pray
With their tools all day
In sunshine and shadow and rain.

What teacher of religion has so vast a store of ready illustration as the leader of children who are intimately aware of green grass, singing bird, leafy tree, cloud-painted sky, and the eloquent silences of far spaces? Nature conspires with the rural teacher to invest the message of Jesus with clear meaning and subtle power. "Consider the lilies of the field, how they grow"—this has faint beauty and scant significance to thousands of children and men whose feet tread unyielding cement instead of the responsive earth and whose hearts have seldom or never thrilled with the joy of seeing tiny green leaves seam the gray soil and slowly climb toward the warming sun. But we who have lived with fields and gardens hear the words of the Master with easier insight. We do not wonder that he himself lived so close to the lilies and the sea. Nature was friend and companion to him, and gladly helped him proclaim the good news of the Commonwealth of God.

He spoke of grass and wind and rain,
And fig trees and fair weather;
And made it his delight to bring
Heaven and earth together.

But the meadows and woods and hills and skies are more than a resource for illustration and analogy for the country teacher of religion. They sing a holy music and paint the pictures of the changing seasons with a beauty that hushes and awes the children of the soil. If the teacher is alert to this beauty himself he may make it for others also the highway to God. Gandhi bids us be quiet if we would possess our souls. Kagawa urges us to give place to silent, expectant meditation if we would know the power of love. Where can the leader find a better environment to cultivate the arts of meditation and the graces of æsthetic appreciation than in the comparative solitude of village and open country?

Now that we are defining the best methods of religious education as ways of personal and group fellowship, it is easy to see what a rich resource the country church has in its face-to-face relationships. Our great urban industries struggle to regain the pride in craftsmanship and the joy in work that obtained in the days of the cobbler and the handloom weaver, but the agricultural village and the open country are still warm with the personal contacts of people who work and live together. The rural churchman may listen more and more to the radio preacher, but he realizes that an impersonal voice cannot be an adequate substitute for the stimulating eye-to-eye preaching of a man whose gestures and whose soul are as eloquent as his words. Both the villager and the tiller of the soil are often bound by wider and closer personal ties than their city cousins who succeed in hiding themselves from their own flesh by rooming in apartments. Birth and death, sickness and recovery are real events to them. Everybody talks about the new church or the new house. Special days in the church year are glorious community celebrations. Neighbors cut wood for the feeble widow, lend a hand in haying time, and increasingly market their goods in cooperative ways. It is true, of course, that many a rural community nurses deep-seated conflicts, for which competitive denominational churches are too often responsible. But the fact remains that in the intimate, person-to-person relationships of the country a religious education that emphasizes fellowship has vast and important assets. The rural community is a family of a larger growth, and its neighborly enterprises may find in the religious teacher the enriching interpretation and guidance which will transform them into sacraments.

Most of the 100,000 rural churches of America are small and lack the room and the equipment for division of the Sunday school into standard departments. But small and handicapped as they are, they exert a definite influence through such activities as dramatization and music and worship wherever these are directed by capable leaders, for in the country the activities of the church stand out in sharp outline. They are not darkly shadowed by the competitive activities and interests which overwhelm some city congregations. A religious play presented in an urban center gets attention only by much advertising and promotion. But in the rural church a play, a musical program, a health clinic, a father and son banquet, a worship service prepared and conducted by carefully guided young people is given an attention and an appreciation that charge it with great educational power. Dr. Brunner has discovered that in the agricultural village of our times there are competing interests galore—farm bureaus, granges, "knife and fork" clubs, parent-teacher associations, Four-H clubs and scores of others. Even in the village, however, our church members appraise their activities at a value that would be considered fantastic in a sophisticated city. Far-sighted pastors are discovering

* Director of Leadership Training, Reformed Church in the United States.

that the moving pictures of the nearby town are not alluring enough to draw young men and women away from a varied and purposeful program of recreation, culture and religious quest for solutions to vital contemporary problems.

Partly because of the traditions and customs of the countryside, partly because of the small church membership, the rural leader in religious education has an opportunity to walk intimately with his pupils and to secure a strategic place in their affections. It would scarcely be too much to say that in many communities the church becomes a spiritual home and the teacher a foster-parent whose personal guidance not only develops in the pupil a friendly attitude toward the Christian movement but also leads him in the growing of a free, happy personality. One such leader, called simply "Bess" by the whole neighborhood, has found her way into the hearts of her pupils, then into the homes of their parents through a patient, sympathetic, purposeful comradeship. She is today friend of children, confidant of fathers and mothers, the light of the village life. And her room in the little church is busy with joyful, simple activities that make it seem natural indeed for boys and girls to sing, "Father, We Thank Thee."

The lack of skilled leadership is nowhere more dolefully deplored than in our rural churches. And yet the country congregation has abundant resources for leadership training on which a wise pastoral supervision is building new insight and new skill. Where the pastor is burdened by several churches, widely scattered, he discovers in his lay membership men and women who have a superior public school experience and can therefore assume the functions of the supervisor. In this case, his own task is primarily the personal guidance of the lay supervisor and the encouragement of at least occasional conferences for the leaders of several or all of his churches. Pastor or layman, the supervisor of the work of education in a small rural congregation has a unique opportunity to know the educational experience and the professional training of every one of his teachers and officers. The group is a family, and with understanding guidance practically every member of it may be given actual practice in positions of leadership. Scores of rural schools come upon unsuspected leadership abilities and at the same time re-charge their program with vitality when the superintendents have grace and wisdom enough to invite pupils of various ages to lead in a worship service, a party or a pageant. At its best, the leadership training program of the large church touches comparatively few of its members. The small congregation may make its program inclusive of every person who shows any promise whatever of ability to take a responsible position in the Christian enterprise.

What shall we say more? Only this—there are resources of intelligence and devotion, and increasing resources of educational experience too, which are gradually strengthening the program of the rural church and remaking its life. "We cannot study Standard Leadership courses"—how often have we heard this complaint from rural workers. But the pastor of two out-of-the-way churches who wrote the following letter has more and more company. "The class met on Wednesday evenings at 7.30. We opened with a short devotional program and then took up the assignments. As a rule, every one remained for a second hour. And the second hour was the best of all! Then all formality was laid aside, the idea of the class was lost sight of and the results were remarkable. The members of our class have new visions and new purposes. They are a lump of leaven, leavening the whole. This was the most rewarding job I ever undertook." It is such pastors who are leading the difficult but thrilling adventure of building a rural church delivered from denominational pettiness, courageous in adapting its life to a changing environment, and powerful

> To send the keen ax to the root of wrong,
> Clearing a free way for the feet of God.

A Church School Catalog

THE Grace Covenant Presbyterian Church School of Richmond, Virginia, began its work in the fall of 1929 with a new idea in church school work. During the summer a committee began making plans for the Fall Campaign for new members. This committee wanted some means to conserve the benefits of visitation and to stimulate interest in the work of the school. They therefore decided to issue a church school catalog, which would be designed after a college catalog.

The catalog was ready for use by the first part of September. Copies of it were placed in the hands of the visitation committee to use as they went into the homes of prospective members. After telling the purpose of the visit, giving some reasons why, in view of the fact that members in this home were not attending any Sunday school, they should attend Grace Covenant's and giving them a cordial invitation to do so, a copy of the catalog was left to continue the invitation after the visitors had departed.

The contents of the catalog are as follows:

Inside the cover is a four page leaflet containing the calendar of events for the year 1929–1930, the list of fifteen administrative officers and the faculty of instruction (numbering 85) by departments. Following this is a picture of the Church and Church School buildings, followed by the title page and the Table of Contents. The table of contents will give an idea as to the material in this 22 page catalog:

- General Information
- Equipment
- Organization (and Chart)
- Finance
- Services
- Curriculum (kind used)
- Special Features
  - Boy Scouts
  - Camps
  - Conferences
  - Choral Club
  - Choir
  - Communion Class
  - Daily Vacation Bible School
  - Ideals (for Teachers and Workers)
  - Installation of Workers
  - Leagues
  - Missions
  - Promotion Day
  - Social Life
  - Standard Training School
  - Teacher Training Class
- Departments of Instruction (with description of courses)
  - Cradle Roll
  - Beginners Department
  - Primary Department
  - Junior Department
  - Senior Department
  - Young People's Department
  - Adult Department
  - Home Department

The issuance of this catalog met with instant approval and its use has helped the church school workers in interesting both new and old members.

A Program of Service

By H. V. MATHER*

THE service program in a church school, if carefully planned and wisely supervised, will provide one of the best methods of testing the results of the teaching program.

Many church schools are now realizing the importance of service activities, and are carrying on programs which are worthy of note. The appended list of service activities in one church† is by no means complete, for many small items have not been recorded. However, it will indicate the possibilities in such a program.

Beginners Department: Contributed articles of food for Thanksgiving and Christmas baskets for the needy. Bought a sweater for a poor child. Made scrapbooks for hospital children.

Primary Department: Contributed eighty-eight cans of corn for Christmas baskets. Made scrapbooks for children in Orthopaedic Hospital. Sent box of cards and toys to a girl in India. Sent a similar box to a mission station in Africa. Provided a scholarship, valued at $30.00, for a girl in India. Paid $40.00 to support a boy as a day pupil in a school in China. Paid for two nursery beds at an orphan's home in America.

Junior Department: Sent a box containing scrapbooks, fancy blotters, hand decorated calendars, Christmas tree ornaments, etc., to an outlying province in the Philippines. Made fifty nut cups for a Veterans' Hospital. Made 100 metal paper stars for their own school's Christmas tree. Sent a delegation of eight girls to the County Hospital to investigate the children's wards and deliver 29 dressed dolls in cradles, 15 toys, 40 dressed paper dolls, and other articles to entertain sick children. Provided 66 articles of food for Christmas baskets. Sent a delegation of boys to the Plaza Community Center Clinic to investigate this work, and to deliver a large box of empty medicine bottles for their use. Sent a group of girls to the David and Margaret Children's Home to investigate and report on the work, which resulted in collecting toys for the boys and girls there. Gave a dinner and roller skating party for a group of girls from a Chinese mission. Made 70 Easter baskets for the children of the beginners' department. Purchased $5.50 worth of Easter lilies for their own shut-ins. Prepared and sent to the Chinese Night School twenty posters to be used in teaching English. Sold 18 dozen lead pencils to assist the Japanese Sunday School Association. Provided $33.92 for a scholarship for a girl in India.

Intermediate Department: During the year these boys and girls have put most of their energy into world service, and have contributed almost $100.00 for this work.

High School Department: Provided food for needy families at Christmas and Thanksgiving. Cooperated with existing missionary organizations of their age in raising their budgets for work both at home and abroad.

Young People's Groups: Provided a scholarship for a girl at a Spanish school. Provided food and clothing for needy families. Provided milk for a day nursery throughout the year. Supported a girl in an orphanage. Contributed $50.00 toward the support of a Chinese nurse. Assisted a blind English nurse in her work. Provided food, clothing and bedding for a destitute family and found a job for the father. Contributed $250.00 as a memorial fund for a Mexican church. Provided "Sunshine Boxes" for sixty invalids at Christmas time. Supported a child at the David and Margaret Home. Provided large quantities of food for needy families.

Adult Department: The major activity of this group has been in the raising of a fund of $3,000.00 for the support of a missionary and his work in India. The entire school, from youngest to oldest, has a part in this project, but the major portion of the money is raised by the adults.

Another worth-while service activity, which is participated in annually by the entire school is the entertainment, at Christmas time, of hundreds of the poorest of the poor children of the city. After exceedingly careful investigation, and cooperation from many of the charitable organizations of the community, the children are brought to the church, being called for at their homes by those who drive autos. They are given a turkey dinner, then a program of music and entertainment, and finally each child receives a sack of Christmas goodies and a fine, warm sweater.

As a result of this rather extensive service program, the members of all departments of the school are coming to realize that it *is* more blessed to give than to receive, and those who have the administrative and teaching responsibilities of the school are observing with much satisfaction the development of true Christian character as it demonstrates itself through service.

*Director of Leadership Training, Southern California Council of Religious Education, Los Angeles.

†First Methodist Episcopal Church, Los Angeles, California.

Philippine Treasure Chests

All of the more than ten thousand children in the Dayton, Ohio, Weekday Schools shared in the Philippine Treasure Chest Project. The picture above shows some of the children with the more than one hundred chests that were filled. Pupils and leaders conducted a very fitting service of dedication before the chests were sent.

The Director's Clinic

By Carlyle Adams*

MOST directors of religious education like to look upon their office as an administrative one. But churches are increasingly recognizing the value of a correlation between mental hygiene and religion. Many pastors now set aside several hours a week for private interviews with persons who are mentally and spiritually distressed and who need a sympathetic listening ear to which to tell their troubles. Up-to-date theological seminaries have recognized the necessity for more courses in the psychology of religion.

Mental hygienists and psychiatrists know that mental abnormalities of adult life have their roots in childhood. Churches which have trained directors of religious education usually ask that the director be responsible for most of the activities for children and young people. So, while the director is an administrator of the educational activities of the church he must also become, to some extent, the counselor of the persons who are included in the educational system. Usually he is more intimately known to the children and young people and to the teachers than is the pastor. Ordinarily he is a trained specialist in education which means his foundation in psychology is good.

The Auburn School of Religious Education has just introduced into its curriculum a course called "Mental Hygiene in the Church," for the purpose of acquainting prospective directors of religious education with the symptoms of abnormal behavior and with some of the methods for treating and preventing such behavior.

Directors as well as ministers need to be cautioned against attempting the practice of mental hygiene until they have had special training. However, there are a few fundamental principles which can be used safely and effectively by any director who has had the educational training ordinarily recognized as the minimum requirement for his office.

In the latter part of this article there are two actual case studies which illustrate the type of clinical experience which may come to the director. The names and some of the events have been sufficiently altered to be unrecognizable to the persons involved, but both cases actually occured.

Here are some of the principles to be remembered by the director as he deals with similar cases or as he instructs his teaching staff in handling them:

1. In dealing with children, take your time. If you think you are in a hurry remember that the child has a whole life before him and that your counselling may make a decided difference in that life. I recently spent an hour and a half in my office to convince a ten-year-old boy, by analytical questioning, that there was a better motive for good behavior than merely escaping punishment.

2. The place to deal with discipline cases is in the privacy of the director's office and not in the public surroundings of an assembly or classroom. Some children are sensitive and can be irreparably injured by public rebuke.

3. See that the church school (Sunday, weekday or vacation) is meeting the needs of individuals. Don't make all the individuals conform to what seem to be the needs of the school.

4. A child will tell anything to a friend. If a director wishes to change the life of a boy he must become that boy's friend.

5. There is a tremendous therapeutic value in confession. A child or an adolescent usually feels better when he has told the whole story of his trouble to someone he knows will value his confidence.

6. Never forget that there are physical bases for mental and personality defects. If a teacher constantly has difficulty with the same child, find out about that child's home and about his physical condition. Some teachers have committed grievous sins by scolding or punishing children whose behavior was caused by deafness or enlarged adenoids or lack of sleep.

The following cases are illustrative of at least some of these principles.

WE HAVE in our Sunday church school a junior girl, Helen, who has a little four-year-old brother named Joseph. A few weeks ago Helen brought Joseph to the school for the first time. Why he had not started earlier is another story. But Joseph seems to be troubled with a "sister fixation." In other words, he ought to be in the beginners' department but on that first Sunday he positively refused to separate himself from Helen. Helen is happily enrolled in the junior department and it was either a case of her taking Joseph with her or of her going into the beginners' room with him. Of course, neither plan was good either for Helen, Joseph, or the rest of the children.

The superintendent of the beginners' department came to the director's office with Helen and Joseph and left them to his judgment and mercy. Helen was very cooperative. She said her mother was worried about Joseph's fear of being out of sight of members of his family and she hoped he could overcome it in the church school. The director made an effort to win Joseph's confidence and to get the child to sit on his knee but it did not work. Joseph held his sister's hand with a vicelike grip as though his life depended on it. Finally the director turned his chair so that his back was to the door and his face toward the window. He asked Helen and Joseph to come around in front of him and once more he attempted the operation of family separation. He succeeded in getting Joseph on his knee but with screams and protests. He still clung to Helen's hand.

At last, by trickery and some force, Helen escaped from the captivity of her younger brother and stood back of the chair while the director attempted to make his calm and assuring tones heard above the temper outbursts of Joseph, whom he was holding firmly but gently on his lap. At a signal Helen slipped quietly out of the office and returned to the junior department while Joseph and the director "had it out." The child wriggled and screamed and the director continued, in a low clear voice, to appeal to his little friend's better judgment saying, "Now, Joseph, I am very sure I like you and I am also sure you are going to like me when we get better acquainted. I know you want to be with Helen but Helen is busy. After a while, when you have rested, I am going to tell you something about this school and then I want to show you some boys and girls who are very much like you." After ten minutes Joseph got tired and stopped objecting. He finally slipped down to the floor and stood, holding the director's hand as firmly as he had held Helen's.

The next step was to enrol Joseph in the beginners' department. The two started out, hand in hand. But when the department was reached Joseph again refused to release his grasp on the hand of his new friend and remained constantly with the director until the end of the school session. It was thought best not to tire his nervous system further by additional progress that Sunday. When asked if he wanted to go back to Helen he indicated that he was in no hurry about it. That Sunday Joseph and the director parted good friends. The following Sunday Joseph was back and went straight to the director's office. This time the superintendent of the begin-

*Instructor in "Mental Hygiene in the Church," Auburn School of Religious Education and Director of Religious Education, Westminster Presbyterian Church, Auburn, New York.

ers' department was called to the office and, after an effort of five r ten minutes, Joseph was transferred, willingly, to her care.

A study of Joseph's home life revealed a large family of poor eople with a mother who was overly anxious about the safety f her children when they were away from home. She now realized iat Joseph's abnormal fears would be a serious handicap and she as glad to cooperate.

IT WAS Sunday night. The director had gone home after the evening service at the church and had settled himself in his study o read for an hour before retiring. The door bell rang and there ntered a young man who had come into the church just a few months before. Tonight he was greatly troubled. In the few months he had been attending church and young people's meetings no one had learned to know him very well. The director had had few talks with him but the young fellow was formal and elusive.

The young man entered the study and walked across the floor wice before uttering a word. The director greeted him cordially nd asked him to sit down. After considerable hesitation he took the hair that was offered him and sat with his eyes fixed on the floor. Apparently he was not only troubled but angry. The director did not pay any visible attention to his apparent distress but continued o converse lightly in general terms.

"Why do they all pick on me?" the young man finally blurted out.

"Who is picking on you?" asked the director.

"Everybody—the men where I work, the young people in this church, and the people where I lived before I came to this city. It has always been that way. When other fellows come into the office in the morning everyone greets them cheerfully. When I come in they pay no attention. When I try to be sociable and come to tea before the young people's meetings Sunday evening I have to stand around and amuse myself while the rest of the folks are having a good time.

"I am well educated, I read the papers, I can discuss intelligently what is going on in the world but modern young people are so frivolous. I thought if I came to a church I would get decent treatment but it is the same there as every where else."

The best thing one can do for an individual in that state of mind is to let him talk it "out of his system." That is what the director did for about an hour while, without any prompting or questioning, the young visitor told his whole life story of disappointment and futile search for friends and happiness.

When the story seemed to be told and there was a period of silence, the director asked, "Do you know our young people very well?"

"No, they don't give me a chance to know them. They are all too much interested in themselves to pay attention to me."

"Did you ever try to get interested in them?"

There was no answer but a shrug of the shoulders so the director continued, "I want to tell you something about them, but first of all, I want to tell you that I am your friend. I am glad you came here tonight instead of waiting until later and that you have been straightforward and frank enough to tell me just what is troubling you.

"Now, about our young people. There is Harry Thomas whom you have noticed to be one of the most popular. He came to our church only three years ago from the South. His father is dead and he sends money home to his mother. He knew no one when he came to the city. He had not been here more than a month before he came to the young people's meeting and, on the following week, to the Sunday afternoon tea. He was introduced to the group just as you were on your first visit. I watched him and noticed how as he moved about the room he made the interests of the other fellow the topic of his conversation. For a while he asked questions instead of making assertions. He wanted to know what they were reading, where they found amusements, where they worked, what things about the city particularly appealed to them. He studied that crowd as he would study a college English lesson, and he won their hearts.

"Gertrude Bates is another type of personality. She has not been with us very long either. She was a little more timid about getting acquainted but she responded so beautifully and so gratefully to all the courtesies shown to her that they took delight in being nice to her.

"I could tell you of more cases like those two but I want to tell you of another side of the situation. A score of young men and women in that young people's society are just as lonely as you are. What they need more than anything else is someone like you to share their interests. Furthermore, there are a great many more attending the Sunday worship services of our church who are just waiting to be asked to join the young people's activities. I know of no one better equipped than you to start making them feel at home here. Try for a few weeks really to know the young people who are in the society and then try to find some more who need that fellowship."

The young man asked questions. He began to be interested. The two friends talked far into the night and it was a calm and happy youth who left the director. The next Sunday evening the director dropped into the tea and found his new friend *smiling* and talking freely with a group of four other young men.

Ideals and Ideas

By Robert J. Black*

TWO items of real interest and value to church school workers were used during the past year by the Grace Covenant Presbyterian Church School of Richmond, Virginia, and may profitably be used by any school, regardless of its size.

The first was a set of ideals which was prepared by a committee, printed on good bond paper in an attractive manner, and explained to the teachers and workers at their general monthly conference, after which a copy was given to each person present. It was hoped that these ideals would do two things: (1) increase the richness of the individual life, and (2) make that life a greater power in serving, *with others*, in Christ's kingdom. The following is the set of ideals given to each worker.

I. Growth in knowledge, consecration, and power by adequate preparation for the work of my particular task, using such means as daily Bible study and prayer, study in my own field, reading books, magazines, and special articles, which will make me a more effective servant of the Master.

II. Acceptance and faithful performance of all duties:
1. Present every Sunday five minutes before the opening hour;
2. Notification of the proper person before Sunday, if obliged to be absent on that day;
3. Knowing and keeping in vital contact with my pupils, by personal visitation and conferences, and by being a true friend and counselor;
4. Attendance at all workers' conferences and meetings.

III. Cooperation with the other workers for the greatest good of the kingdom of Christ, even being willing to be transferred to another class or department, or to be relieved of my work entirely, when in the judgment of the committee this will be for the increased effectiveness of the entire work of the church.

IV. Receiving suggestions in a Christlike spirit and attempting to profit by them as much as possible.

V. Striving to make my work meet the standard of "What Christ expects of *me*."

The second item of interest was a set of ten ideas in the form of monthly topics for discussion at the teachers' and workers' conference. The topic was presented on the first Wednesday of each month at the meeting of the general conference of the teachers and workers of the school. This presentation, by some person who had made a careful study of the subject, was followed by an open discussion of the topic as it applied to the work of the entire school. Then on the third Wednesday evening at the departmental conference, this subject was reviewed briefly, and then discussed by each department as it pertained to its own individual program. Following this the subject was presented over Grace Covenant's own radio station.

The following are the monthly topics which were used with increasing interest:

*Field Representative, Board of Christian Education in the Synod of Pennsylvania, Presbyterian Church, U. S. A. Formerly Minister of Religious Education, Grace Covenant Church, Richmond, Va.

(Continued on page 46)

South America Preparing for Convention

By Robert M. Hopkins*

THE Eleventh World's Sunday School Convention is to be held in Rio de Janeiro, Brazil, the last week in July, 1932. This fact called me to South America during the recent summer to help make local preparations for the Convention and to arouse interest in this approaching event in other parts of the continent. This will be the first time the World's Sunday School Convention has ever met in South America, or indeed in the southern hemisphere. It is also the first time a world gathering of Christians has ever been called to meet in South America.

My visit took me over nearly fifteen thousand miles of most interesting journey and consumed almost three months of time. I met the Sunday school workers in Brazil, Argentina, Paraguay, Uruguay, Chile, Peru, and Panama, and had conferences with representatives who know well the conditions in the other countries of South America. In the larger countries such as Argentina, Brazil, and Chile, I visited several different centers in each nation.

COPOCABANA BEACH—ONE OF RIO'S BEAUTIFUL SEA FRONTS

Certain facts stand out in my mind as a result of this survey that should be of concern to Sunday school workers around the world.

First of all I found everywhere great interest in the coming of the World's Sunday School Convention. There was no need among any group to arouse interest in the Convention. What the workers wanted to know was how many of them could get to the Convention and what possibilities there were of bringing visiting delegates to other centers besides Rio de Janeiro. South America is a continent of great distances and travel for local workers will be both difficult and costly. It is probable that the majority of Sunday school workers who come from other continents to attend the Convention will travel much more cheaply and certainly much more comfortably than those who go to Rio from all over South America excepting from parts of Brazil, Argentina, and Uruguay. For that reason it is hoped that regional meetings may be arranged for such centers as Lima, Peru; Santiago, Chile; Buenos Aires, Argentina; and Montevideo, Uruguay.

Rio de Janeiro is well prepared to entertain this Convention with even more than the accustomed hospitality. The city is justly heralded as the most beautiful city in the world. It has magnificent meeting places and most comfortable hotels. It is said to be the best evangelized city in Latin America and I was most favorably impressed with the resourcefulness and stability of the evangelical leaders in Rio upon whose shoulders will rest the responsibility of making all local arrangements.

I was also greatly impressed with the progress the Sunday school has made throughout the continent. Careful reports were made in every country that I visited and estimates were secured from the other countries by those who are competent from personal knowledge to know of conditions. The Sunday school enrolment of South America will total no less than 225,000. Of this number more than half, or 120,578 according to the latest statistical report, are to be found in Brazil. Next in order come Argentina (including in this instance Uruguay and Paraguay though the large majority are in Argentina) 29,747; and Chile, 25,582.

Unfortunately there is very little organized cooperation among the twenty-seven denominational bodies in Sunday school work in most countries whose reports are included in this total for the continent. Brazil has the only organized interdenominational national union in South America, the Uniao De Escolas Dominicaes Do Brasil. For ten years, under the leadership of Rev. Herbert S. Harris, whose service has been made possible by the World's Sunday School Association, this national organization has gone steadily forward planting Sunday schools, training the leaders, and lifting Sunday school standards until today it is the recognized agent of the cooperating evangelical forces in Brazil. Statistical reports are gathered of Sunday school enrolment every two years and the last report for 1930 showed an increase of 10.6 per cent. Emphasis is laid also both in Brazil and elsewhere upon the expanding program of religious education through vacation church schools, weekday schools, and young people's organizations. Mission schools everywhere give much concern to religious education as an integral part of the educational task.

In all this work the spirit of cooperation is rising among the forces everywhere and it is probable that the coming of the World's Sunday School Convention will result in the organization of other national unions or associations. The leading denominations to be found quite generally

*General Secretary, North American Section, World's Sunday School Association, New York City.

AVENIDA RIO BLANCO

epresented among the Sunday schools are the Presbyerians with 40,746, the Baptists with 38,513, and the Methodists with 31,239. Other groups found in various sections are the Anglicans, Episcopalians, Congregationalists rom England, Independent Presbyterians, Disciples of Christ, Waldensians, and the German and Scotch groups. Two large bodies not ordinarily cooperating that are quite prominent in certain countries are the Pentecostals and the Seventh Day Adventists. Plans were made in the countries visited to handle the cooperative program of religious education for the present through either the Committee on Cooperation in Latin America, as in Argentina and Chile, or he Evangelical Alliance as in Peru.

The great need expressed everywhere is for a more adequate literature for religious education. In Brazil the people speak Portuguese; in all the other countries of the continent the language is Spanish. Materials for the Sunday school are very meager in both langauges. For that reason the efforts now being made by the Committee on Cooperation in Latin America, in which the World's Sunday School Association is sharing, to provide a larger and more varied curriculum body of literature, are most timely. Here again the coming of the Convention will be of special service as the Convention Exhibit of materials is always a most important feature, and a study of the one to be had at Rio de Janeiro will be suggestive of what the rest of the world is using and what should be provided by the Spanish and Portuguese speaking people for their work.

One other impression was left with me. The South American workers want the Convention in Rio de Janeiro to be truly a World Convention. Special inducements are being offered to the Sunday school leaders in the ten nations of South America so that they may be present in goodly numbers. There was eagerness expressed by all that the friends from the stronghold of the Sunday school movement in the United States and Canada should come a thousand strong. Mexico and Central America and West Indian republics are also expected to take full advantage of this Convention, the first world gathering of Christians called to meet in their own Latin America.

Other lands will find Rio de Janeiro a most accessible meeting place. Sunday school workers from England and Scotland will find that they can go to Rio for less money than will be required to go from the United States or Canada. This will be possible also for the workers in Portugal, Spain, Italy, France, Holland, and Germany, with which countries the Latin-American people have special ties of ancestry and affection. All of Europe is within comparatively easy reach of Rio. Portions of the continent of Africa and the Near East are easily accessible to Rio. The Orient and far-away Australia and New Zealand may find the distance somewhat great but steamship lines make travel from these long distances convenient and quite reasonable in cost. There is no color line, no race problem in Brazil, the whole world is welcome.

And so it is hoped that a truly representative world gathering may come together the last week in July, 1932, in the beautiful city of Rio de Janeiro; one that will bring special inspiration and help to these more than two hundred thousand Spanish and Portuguese-speaking Sunday school people; one that will give great impetus to the rising tide of interest in the cause of Christian education all over the world. The theme proposed for the Convention is to be stated in Portuguese but should be readily understood by all: "O Christo Vivo" (The Living Christ). This theme has a special meaning to the evangelical forces of South America, and its significance is great enough to challenge us all. On to Rio in 1932 to lift high, "O Christo Vivo!"

Report Cards in a Rural Church

Many churches have successfully used report cards for keeping parents in touch with the work which pupils in the church school are doing. It has usually been assumed, however, that because of the expense and detail of work involved, this plan would be successful only in the larger schools. The following experiment in a rural school indicates that the plan is equally applicable to smaller schools under competent leadership.

The church school of the Community Congregational Church of Elburn, Illinois, had become convinced that measures should be taken which would bring about a closer cooperation between homes and the church school. The workers felt that if parents were informed on the standards of work maintained by the church school, a better attitude on their part would be developed and that this would be reflected in the attitudes of the pupils toward the school and its work. Moreover, definite reports of work done would without question reflect wholesomely on the work of the teachers in the local church school.

The procedure followed was simple. A card which was in use in another church school was placed before the committee on religious education for study and discussion. From this procedure there resulted a number of changes which were of importance in meeting the needs of the local situation. From the committee on education the matter was presented for consideration to the entire school faculty and after several months of discussion the form of the report card was completed and printed, and the necessary steps taken to bring the project before parents and children. This latter was done by a letter which bore on the reverse side a copy of the card to be used.

The results of this plan for reports on pupil achievement have been very marked. During the first four months of the year the attendance of this church school averaged close to 130. Immediately following the first issue of the quarterly reports, the average increased to approximately 160, and on only one Sunday has there been a drop below the 150 mark. The highest mark reached is 178. There has also been a noticeable improvement in the promptness of the pupils which has demonstrated that tardiness is one of the habits which can be changed. In addition to changed

(Continued on page 48)

What the School's Records Revealed

A Secretary's Report to His Teachers and Officers

THE following report shows what a good secretary may tell the officers of a school concerning the school constituency. It is an actual report made by a church school secretary, although the name is withheld at the request of the author:

Your statistical department submits the following analysis as having a very direct bearing upon some of our problems in religious education.

Beyond question the location of our school and the type of its constituency make these problems more pronounced with us but that does not change our responsibility in meeting the problems.

Not long ago you were given an analysis of the school showing the large percentage of children and young people who come from homes where the parents are not church members. This analysis deals with an attitude of the parents which is rather startling.

Your statistical department recognizes that some of the statements will be of a rather general nature. Two or more unrelated members may come from the same building but the figures are based on the matter of family relationship and the word "home" is used with that meaning. We recognize also that in some cases either father or mother or both are not living but these cases are fortunately rather rare and can hardly be shown in the figures.

If, on next Sunday we were to have a 100 per cent attendance our members would start out from 713 homes.

From one home would come a father and a mother and six children.
From three homes would come a father and a mother and three children.
From twelve homes would come a father and a mother and two children.
From twenty-four homes would come a father and a mother with one child.
This would represent forty complete family groups or 5 6/10 per cent of the homes.
From one home would come a father, without the mother, and three children.
From four homes would come a father, without the mother, and two children.
From four homes would come a father, without the mother, and one child.
From three homes would come a mother, without the father, with three children.
From seventeen homes would come a mother, without the father, and two children.
From twenty-two homes would come a mother, without the father, and one child.
This makes fifty-one homes with one parent and at least one child, representing 7 1/10 per cent of the homes.
From two homes would come 5 individuals, without father or mother.
From one home would come four individuals, without father or mother.
From six homes would come three individuals, without father or mother.
From ninty-nine homes would come two individuals, without father or mother. Thirty-six of these being husband and wife.
This represents 108 homes or 15 1/10 per cent of the total, and 199 homes with a total of 518 members.
From 514 homes would start out just one single, lone member. This would represent 72 1/10 per cent of all the homes and just about an even one-half of our total membership.

The question immediately arises as to the age of these 514 members. A number have expressed the thought that this would have little application to the younger departments. Here are the groupings of these, the ones where there is not even enrolled in the school more than one member of a family. Cradle Roll 5. Beginners 14. Primary 52. Junior 43. Intermediate 62. Senior 41. High School Credit 29. Young people 52. Adult 216.

For those who are willing to carry the study a bit further, the following table will show a detailed analysis department by department.

Column 1 indicates that the father of the member is enrolled in the school.
Column 2 indicates that the mother of the member is enrolled in the school.
Column 3 indicates that both father and mother are enrolled in the school.
Column 4 indicates that neither father nor mother but at least one other member of the same family is enrolled.
Column 5 indicates the number of pupils who have one or both parents.
Column 6 indicates the number who have neither parent.
Column 7 indicates the number who have either father or mother or both, or some other relative in the same family.
Column 8 indicates those who have no immediate family relative in the school.

Total No. of Pupils	Boys			Girls			Bo s	Girls				
	1	2	3	1	2	3	4	4	5	6	7	8
28 Cradle Roll	1	7	1		2	3	4	5	14	14	23	5
46 Beginners		4	2		2	8	6	12	16	32	34	14
92 Primary	3	6	2	5	7	8	9	6	31	67	46	52
81 Junior	3	3	4	3	5	2	11	10	20	64	41	43
121 Intermediate	2	4	9	2	5	7	15	15	29	92	59	62
66 Senior	2	4	8		2		6	4	16	51	26	41
47 High School Credit					9	2		10	11	39	21	29
71 Young People	1	2	2	3	4	1	2	7	13	61	21	52

As a further bit of information, check was kept of the number of automobiles on a given Sunday where older persons brought children to the building but left them and drove on. Eighty-seven automobiles were counted.

Looking at the figures from another way, we have one family with 8 members, 5 groups of 5 each, 18 groups of 4 each, 51 groups of 3 each, 125 groups of 2 each.

There are 37 cases where both father and mother and at least one child are enrolled, three cases where the father and at least 1 child, 41 cases of a mother and at least 1 child.

It is also interesting to note the activities of the parents with children enrolled, who are themselves members of the school. The preceding figures have shown very small percentage of parents enrolled. How many of those who are enrolled are working as teachers or officers?

In two cases both fathers and mothers are teaching. In six cases fathers are teaching. In nine cases mothers are teaching. Making a total of 19 parents actually teaching in a school with an enrolment of 1,022.

Three fathers are serving as officers, two mothers and in one case, both father and mother, making a total of seven parents so working or a total of 26 fathers and mothers out of a total of 98 officers and teachers in the school.

It is perhaps the duty of this department to furnish such surveys without comment but the urge to comment is irresistable. A very real problem is evidently confronting

(Continued on page 41)

Books for the Church Library

By THE INTERNATIONAL COUNCIL STAFF

GOOD books! They are indispensable to self-improvement; they are a most important aid to the improvement of church school workers.

A church can render a very important service by enlisting its members in constructive reading. A church library well-equipped and well-conducted is a powerful aid to the minister in his work. A religious education section in the church library, if properly used, is one of the greatest aids to the improvement of the church school.

In answer to numerous requests, the International Council Staff has prepared this suggested list of books for the religious education section of a church library. Unfortunately, any list which may be made is unsatisfactory. The problem of deciding what should be included is no greater than that of deciding what should be left out. Books which serve the purpose in one case will not serve so well in another. It should be recognized, therefore, that this list is purely suggestive. Some of the best new books will be found here. Church schools should be free, however, to add any other titles which may come to their attention, and which may meet their needs better. Lesson courses are not included in this list.

In making these selections the Staff has consulted with the Committee on Church School Administration and with editors and publishers of the denominations. Each book is described briefly so that church school leaders may know something about its content if the title does not indicate this clearly.

Books on a shelf will not of themselves improve a school. They must be read by the workers. The limits of this article do not permit a discussion of library method, but any school installing a library should give careful consideration to ways in which the books may be kept active. Consult your denominational board of religious education for suggestions.

This total list includes fifty titles. This is probably more than most church schools will want to purchase in one order. The attempt has been made, therefore, to indicate what might be included in a minimum library and a medium-size library, as follows:

1. *Minimum list.* Books marked (*)—ten volumes. These books have been selected with particular thought to offering general material rather than specific methods for departments. Departmentalized schools are urged to include at least one book for each department from the second list.

2. *Medium list.* Books marked (†), plus books in minimum list—twenty-five volumes. This list includes materials for all departments.

3. *Larger list.* For larger libraries an additional list of twenty-five titles is suggested. These are not marked with any specific character.

4. *Alternate list.* Books marked (ª). In some cases there are two or more books covering the same field. It is difficult to say which will suit the purpose of a particular school best. The alternate titles are included with a note in each case indicating for which books they may be substituted.

Photo, H. Armstrong Roberts

Some denominational publishing houses are in a position to offer special library rates if books are bought in quantity. Schools should correspond with their own publishers regarding this.

†*Abingdon Bible Commentary.* Abingdon, 1929. $5.00.
Practical interpretations of the Bible as a whole, its religious uses and values, and of the Bible by books, chapters, and verses in the light of the accepted results of biblical scholarship.

†Armentrout, J. S., *Administering the Vacation Church School.* Westminster, 1928. $1.00.
A practical guide for setting up and running the summer vacation church school.

Bailey, A. E., *The Use of Art in Religious Education.* Abingdon, 1922. $1.00.
A guide to the use of art in religious education; includes good lists of pictures for various age groups and a number of picture studies.

†Baker, Edna Dean, *Kindergarten Method in the Church.* Abingdon, 1925. $1.00.
A comprehensive consideration of the task of a leader in the kindergarten department, including methods, organization, worship, and the selection and use of materials.

Baker, Edna Dean, *The Worship of the Little Child.* Cokesbury, 1927. $1.00.
A discussion of the philosophy of worship for the little child, together with practical ways in which parents and teachers may use various occasions, activities, and interests in furthering fellowship between the child and God. A very helpful and suggestive treatment of informal worship is given.

ª Baldwin, Josephine L., *Worship Training for Juniors.* Methodist Book Concern, 1927. $1.00.
A discussion of the theory of worship for juniors with many practical helps for the planning and conducting of junior worship services. Alternate for Jones, *Training Juniors in Worship.*

Betts, Anna Freelove, *The Nursery Child in the Church School.* Abingdon, 1930. $1.25.
A book of guidance for the nursery class leader, containing both general discussion of such matters as the purpose of the nursery class, equipment, leadership, and detailed material for use in the class session.

Betts, G. H. and Hawthorne, M. O., *Method in Teaching Religion.* Abingdon, 1925. $2.50.
A comprehensive book for the church school worker who is interested in getting practical help in teaching.

†Blashfield, Clara B., *Worship Training for Primary Children.* Abingdon, 1929. $1.00.
A practical discussion of the meaning of worship in child life; the use of elements in the service of worship—prayer, music, pictures, etc.; and planning for worship experiences. Well illustrated with incidents from child life.

Bower, W. C., *Religious Education in the Modern Church.* Bethany, 1929. $1.35.
The author of this book helps the reader take a look at the total educational task of the church. Fundamental problems are discussed. The book will be more helpful if the reader already has considerable background in religious education.

† Carrier, Blanche, *How Shall I Learn to Teach Religion.* Harpers, 1930. $1.50.
What the newer theories of religion mean for teaching method is answered in non-technical language.

ª Chalmers, William E., *The Church and the Church School.* Judson, 1927. $1.00.
The teaching work of the church discussed from the standpoint of the aim, and the achieving of that aim through the curriculum of teaching, worship, social living, and service, and finally the desirable organization of the school to accomplish all this. Alternate for Munro, *The Church as a School.*

Coe, George A., *What is Christian Education?* Scribner's, 1929. $2.50.
A fundamental consideration which will bear reading and rereading by pastors, directors of religious education, and other workers who have a fair measure of training.

†Danielson, Frances Weld, *The Practice Story-Telling Class.* Pilgrim, 1930. $1.25.
A method guide in which fundamental principles of story-telling are revealed through a series of interesting reports of an imaginary class—a group of individuals who learned to tell stories, not by theorizing but by practicing.

Danielson, F. W. and Perkins, J. E., *Teaching Without Textbooks.* Pilgrim, 1930. $2.00.
A most interesting account of what several teachers did with classes in the beginners, primary, and junior age groups to help them grow religiously, without using any set of printed "courses of study."

† Darsie, Charles, *Adult Religious Teaching.* Bethany, 1930. $1.00.
A text on adult class method, with emphasis on discussion, appreciation, and projects.

* Fiske, G. W., *Purpose in Teaching Religion.* Abingdon, 1927. $1.75.
Brief chapters on many problems in the field of religious education, such as aims in religious education, the place of the Bible and the pupil in religious education, "Spiritualizing our Patriotism," graded curriculum and worship, and dramatics.

Forsyth, Nathaniel F., *Weekday Church School.* Methodist Book Concern, 1930. $1.25.
A guide to the understanding of current practices in the weekday church school field.

Galloway, Thomas Walton, *Parenthood and the Character Training of Children.* Methodist Book Concern, 1927. $1.00.
A text for parents' classes; very concrete and practical in its suggestions for religious education in the home.

* Gates, Herbert W., *Missionary Education in the Church.* Pilgrim, 1928. $1.00.
A discussion of the general principles, materials, and methods of missionary education, and the application of these to the development of a graded program for young children, juniors, young people, and adults.

Goodspeed, Edgar J., *The Story of the New Testament.* University of Chicago, 1926. $1.00.
In vivid and simple language this scholar tells the story of how each book of the New Testament came to be written, the situation which prompted its writing, and the persons for whom it was originally prepared. May be used as a textbook in the young people's, adult, or leadership groups.

Hayward, P. R., *The Dream Power of Youth.* Harpers, 1930. $2.00.
An illuminating analysis of the present situation in the field of young people's work in the church as well as of the age in which we live, and a prophetic statement of the program of youth which must be realized in the future, if the church is to utilize its resources to the fullest degree.

* Hunting, H. B., *The Story of Our Bible.* Scribner's, 1924. $1.25.
An interesting account of how the Bible came to be written and how it grew to be what it is.

Hutton, J. G., *Missionary Education of Juniors.* Missionary Education Movement, 1927. $1.00.
A practical guide for leaders of junior age groups in the use of modern methods of teaching missions.

†International Council of Religious Education, *Christian Quest Material.* Complete, including loose-leaf cover binder, $2.70
Prepared under the direction of the Committee on Religious Education of Youth. These fourteen pamphlets deal with the basic problems of group life, personal interviews, and organization; and resource materials covering worship, recreation, dramatics, story-telling, camping, debating, book friends of youth, and the cooperative youth program.

†Jones, Mary Alice, *Training Juniors in Worship.* Cokesbury, 1925. $1.00.
A book of principles and concrete suggestions for enriching the experience of juniors through worship; considering prayer, music, service, devotional literature, and the like as well as the construction of worship services.

Kerschner, Mabel G., *The Missionary Education of Intermediates.* Missionary Education Movement, 1929. $1.00.
A presentation of many practical plans that have been used successfully in missionary education for this age; making use of pupil activity, stories, reading, handwork, dramatization, play, and other means.

ª Lamoreaux, Antoinette, *Pupils in the Church School.* Judson, 1927. $1.00
An elementary text in psychology from the standpoint of religious education. Alternate for Powell, *The Growth of Christian Personality.*

Lobingier, E. M. and Lobingier, J. L., *Educating for Peace.* Pilgrim, 1930. $2.00.
How parents, teachers, and other leaders may do more effective work in peace education and world friendship. It deals with this problem as it arises in the ordinary, everyday situations of life.

McAfee, Cleland B., *The Christian Message and Program.* Westminster, 1929. $1.35.
A leadership training text especially rich in missionary emphasis.

†McKibben, Frank M., *Intermediate Method in the Church School.* Abingdon, 1926. $1.25.
Helpful book for teachers and leaders of intermediates. It deals with all phases of the intermediate program of religious education.

ª Main, W. H., *Our Bible.* Judson, 1928. $1.00.
A popular account of the origin and history of the Bible intended "to create confidence in and love for the Bible." Alternate for Hunting, *The Story of Our Bible.*

* Martin, A. W., *Worship in the Sunday School.* Cokesbury, 1930. $.75..
A guide for the director of worship, giving principles for the selection and use of materials, and for planning and conducting the service of worship. Written in a very popular style.

ª Maus, Cynthia Pearl, *Teaching the Youth of the Church.* R. R. Smith, 1925. $1.75.
A manual on methods of teaching graded, elective, and uniform lesson courses to intermediates, seniors, and young people in the church school. Alternate for Stock, *Church Work with Young People.*

ª Mayer, Herbert C., *The Church's Program for Young People.* Century, 1925. $2.00.
A guide to organizing and carrying out a Sunday school program for the total span of adolescence; organization, curriculum, teaching methods, class and departmental programs, and other phases of work. Alternate for Stock, *Church Work with Young People.*

* Miller, Park Hays, *The New Testament Church: Its Teaching and Its Scripture.* Westminster, 1926. $1.00.
A textbook in the history of the early Christian church as related to the development of the New Testament and its teachings, designed to give teachers a broader background in dealing with lessons relating to the New Testament.

Moore, Jesse Eleanor, *Missionary Education of Beginners.* Missionary Education Movement, 1927. $1.00.
A practical consideration of the learning experiences of little children with special reference to the foundations of attitudes of friendliness and goodwill.

(Continued on page 48)

Prayer Development

A Project with Juniors in a Weekday Church School

By Lillian Clark Treaster*

LIFE situations, experience-centered curriculum, democratic methods, problem solving, pupil initiative, spontaneous, creative work—all of these phrases ome out to meet the teacher of religion who is endeavoring apply the newer methods of education to her church chool teaching. The joy of it all is that a teacher of religion has so much more opportunity to see the task as a hole and to use these methods throughout than a public chool teacher who is limited to a certain degree in that e must teach so much factual knowledge—as well as ttitudes—and the facts happen to be in rather isolated roups. Religion deals primarily with life in its totality—has a "togetherness" about it which makes religious education unique. It deals with life in terms of relationships, ttitudes, and habits. Character education is paramount—hristian character development the desired goal.

With all of this eagerness to approach the content of a eligious curriculum in a scientific manner, let not the eacher become so busy with method and technique that she orgets her own spiritual background. Only as she finds erself "leaning hard" on God the Father and studying iligently under the Great Teacher, can she bring to her upils that spirit which binds all in the fellowship of one reat Power. The rush of today with its whirl of events nd change of family life demands more than ever that e must stop and not only learn to pray more ourselves, ut also try to lead our boys and girls into that full experience of communion with God.

How can it be done in the light of modern educational ethods?

Does not the very lack of prayer life itself present the roblem as an acute "life situation"? Have we not too ong let the teacher or superintendent use her adult phraseology to voice the so-called prayers of the children?

Feeling the need for a study of prayer, the weekday hurch schools of Berkeley adopted *Building a Christian Character* by Carrier and Clowes as the basic text for heir 4th and 5th grades. In a section on "Learning to ove and Worship God," two lessons are devoted to "Talking with God the Father." An experience with this teaching naterial enlarged and carried out over a period of two nonths, as worked out by several groups of 4th and 5th rade girls, is recorded here by their teacher.

Religious education involves personal growth as well as ocial. If a child is to develop an individual religious ife, he must be given an opportunity for fair-minded, open contributions of his own, especially in discussion.

What is prayer?
When may we pray?
When do we pray?
What are some of the prayers we know by memory?
Do we ever make up any of our own prayers?
For what should we ask?
What about answers to prayers?
Is prayer all "asking"?
What are different kinds of prayer?

These questions were not answered in one session—nor are they answered now after several months—nor perhaps will they all ever be completely answered—the answers will grow and enlarge with experience. Throughout the discussions a spirit of tolerance, open mindedness, and pupil initiative were kept in mind. The teacher urged the children to look carefully into every statement before making their final decisions. She purposely withheld her own contributions until the girls had given theirs.

It was generally agreed that the best definition of prayer (most understandable to 4th and 5th grade girls) is "talking with God." At first thought the girls were not so sure about *when* they might pray. In church or weekday church school or at bedtime seemed to be the limit of the usual times when prayer was possible. Various habits of grace at meals were discovered. Some understood what grace meant, others had no conception of it, and many could not seem to call it prayer. In one class of twelve girls, only one had had the experience of thanking God for food at meal times. In another group of six girls all knew what grace was, through actual home experience. But very few of the girls were in the habit of giving the blessing themselves. In most instances when the custom was followed at all, the parents said grace. Perhaps that helps to account for the vagueness of the meaning of a table blessing.

DO WE need a special time or a special way to pray? This opened an interesting discussion. Millet's "The Angelus" was used to show how people might pray even while out in the fields. A poem from John Martin's *Prayers for Little Men and Women* starting,

> "I need not wait for special times
> To speak to God in prayer."

was read and later incorporated into their "Prayer Books" with a small picture of "The Angelus" as an illustration.

The formal prayers that had been learned by the girls were very few in number—the desirable ones in the minority. Practically everyone knew the Lord's Prayer and many of the girls used it as a daily bedtime prayer. Carrier and Clowes give a most worth-while interpretation of the Lord's Prayer for juniors. This was used with success in all the groups, making an otherwise adult prayer quite understandable and more meaningful than heretofore to 4th and 5th graders.

Spontaneous prayer seemed to be quite unknown in two groups. The other two were in the habit of praying a formal bedtime prayer first and then adding a "blessing" for each and all, and occasionally petitions in their own phraseology. Spontaneous, original group prayer was unknown to all.

In connection with what to pray for and the answering of prayer, the story of "Mary Jane's Victory" (text) was told. The emphasis was made on Mary Jane's prayer, "Oh God, I nearly stole and I'm afraid I will do it yet if you don't help me. Please make *me strong enough* to leave the cotton alone until Caroline comes back. Amen."

*Instructor in Weekday Church Schools, Berkeley, California.

Children can be taught to ask for spiritual things—for help, when they are afraid, when they are about to do wrong, when they are angry or quarrelsome. They can learn to ask God continually to help them to do what is right, knowing that it is within their power, that God has given them minds and bodies to use in solving questions of right and wrong. They can be led to see how often Jesus felt the need of speaking to God that way.

The story of Mary Jane also brought out an example of others helping God. Caroline helped Mary Jane, after she had shown courage to do the right. So we can help bring about God's Kingdom of Love by helping others.

After this introduction to the question of prayer, the girls expressed a desire to make their own prayer books. Paper 4½"x6½" folded in half was used for the inside pages by two classes. The other two used the larger size, incorporating their prayer books into their regular class notebooks. Tonal paper of different colors was chosen for the outside covers and decorated with original designs of paper in harmonizing and contrasting colors. These designs varied —one was a church with a tall steeple—others were conventional cut-paper floral and church window designs.

Two of the groups started their prayer books with John Martin's poem about prayer and a picture of "The Angelus." The other two groups felt a need for a grace and used that for their first prayer, illustrating it with crayon drawings.

During one week it happened that Dorothy had a birthday on weekday church school day, so everyone copied a "Birthday Prayer" and read it in unison for the Birthday Girl. Colored illustrations appropriate to birthdays were made by each girl.

After one lesson story—"How the Artist Forgot Four Colors"—a prayer for children of other lands was written and incorporated into their books. Choice was given as to other prayers desired, all the time keeping in mind those which would form a good background for an original prayer at the culmination of the study.

In order to introduce spontaneous original prayer by the group, the story, "Valmar and Cedric Go to Church" (text) was told. Valmar talks to God—prays his own prayer in church. The teacher said: "Can't we, too, make our own prayers to God?"

"No, I couldn't."

"You mean right here—out loud?"

Teacher: "Let's think of some of the things we are thankful for—that Valmar liked, too."

Children: "Trees." "Flowers." "Birds." etc.

Teacher: "All right, now let's all close our eyes and bow our heads and tell God 'thank you' for these things. We'll start with Erma and go right around the table. You people who told us what you were thankful for tell God about it."

Before they had time to think of being bashful or backward, each girl was reverently praying, e. g., "Father, we thank thee for trees." And so on around the table, the teacher concluding and all joining in a song prayer response.

This procedure was tried out in all the classes and responses were splendid. There was no suggestion of any attitude but reverence. Everyone seemed to sense a natural approach to God.

At the next session some original "Thank You" prayers were written by the girls and put into their books so that they might have their own as well as others' prayers.

The following are examples of some of their own creative work:

Dear Lord:
I thank thee for the sunshine,
For the water, moon and stars,
I thank thee for the church so fine
And the bright and pretty flowers. Amen.
—*Elinor Skimmings*

Kind Lord, we thank thee for the food that thou hast given us, that makes us strong. And for our loving parents who have toiled to get it for us. We are grateful for the storekeepers who get it from the farmers who worked hard to plant the seeds which grew from the rain and the sun given by thee. Amen.
—*Haidee De Witt*

Two prayers from the Bible were given close consideration, one the Lord's Prayer and the other one from the Psalms. In the lessons on self-control an interesting story is told of Margaret and the "Scattered Seeds." Unkind words are compared to scattered seeds. A good prayer to use in connection with this story is found in Psalm 19: 14. This was put into the prayer books and used as a prayer with that lesson.

Throughout the study, the teacher was anxious to help the girls feel the need of prayer as a spontaneous part of themselves, not only in grateful praise alone, but also as a source of dependence, a help to better living.

Some of the reactions from the girls about their prayer life obtained after two months of study, reveal a big development. For instance, Nancy said: "Now I feel like I want to talk to God more. I had an idea we couldn't do it at just any time before."

"Can you tell us of one particular time when you prayed at just any time or place?"

"Yes, today in school. Well, (rather shamefacedly) I did something that wasn't very nice. I stopped and thought about it and prayed. Then I told the teacher about it and fixed things up."

The spontaneous group prayer life of the girls has developed to the point where it is so full of earnestness and sincerity that there is no feeling of timidity or self-consciousness.

And so, a beginning has been made in a true "life situation."

International System of Church School Records and Reports

Available for Experimentation

A PROPOSED uniform system of church school records, approved by the International Council of Religious Education for experimental use, is available to church schools willing to engage in experimentation. The system includes minimum essential plans and record forms and advanced record materials. It is, therefore, designed for use in large and small schools and in schools of various degrees of development and proficiency.

If you are willing to try out this new record system and report to us on your experience in this enterprise, write to us for a registration blank, a price list, and a complete exhibit of sample materials for your examination. This exhibit contains a *Manual of Instructions*, sample copies of each of the forms, and an introductory pamphlet. Address your inquiry to—

The Bureau of Research
International Council of Religious Education
203 N. Wabash Avenue
Chicago, Illinois

How I Use My Blackboard

By Florence Martin*

ONCE upon a time, in an inconspicuous corner of a certain church, there leaned an untidy blackboard, long forgotten except by children who sometimes scribbled on it after class. How it did long to be a part of the classwork! It felt sure it could help to vitalize, make vivid, and crystalize their thinking together. How glad it was when the new teacher came! She talked less and used the board often, for she had learned it was a better vehicle of expression than language.

The blackboard, a taken-for-granted piece of church school equipment, is often selected without reference to the end that will make the greatest classroom contribution. I have found the large turnover slate board most valuable. It provides extra space and a place for materials not to be used or seen until later in the lesson. Even, this kind of a board is of little value, however, if not properly placed. I determine its location by the size of the room, the class, the board, and the lighting.

How use it? The way it is used adds or takes away from its effectiveness. The writing must be legible, neat, and large enough for the pupils in the back of the room to read; chalk, too, makes a difference in its contribution. For instance, colored chalk impresses the color instead of the truth; gritty chalk the undesirable sound. Its effectiveness is lessened if it has not been thoroughly erased or neatly done. One pupil has said about a class blackboard, "I spend all my time trying to read unreadable writing." Use it for only one group of thoughts at a time and a heading with them, so that the poorest pupil can keep up with the class. Use it quickly, neatly, and often.

Who shall use it? The teacher can use it to greatest advantage. Occasionally, a child may illustrate with it or give a creative idea on it. In a discussion of James 3:3-8, the rudder of a ship is mentioned. One chap said, "I can't tell you about it but I can draw it."

I have found my board valuable in all types of classroom procedure, especially in the discussion, map work, interpretations, worship, source materials, creative notebook work, review, and pre-session work.

Discussion. I find that one of the board's greatest values to us has been in our class discussion. It vitalizes the whole program, records conflicting points of view, makes clear the attempted solutions with their advantages and disadvantages, and places vividly before the group the summaries and conclusions reached. Often a group of questions on the board before hand will guide group thinking. Be sure that conclusions are jotted down, and have the final decisions on until the end of class so that pupils can become familiar with them.

Map work. I have found the blackboard very helpful in biblical geography. To have a child or the teacher sketch the location of a place spoken of in class arouses more active attention and focalizes it more than a map location.

In drawing a map into the pupil's notebook, it makes the process simple to have the map worked out step by step on the board with them as they draw. For example, in our "Kingdom of Love" course, we draw in our books the map of Palestine. We have a scale of one-inch squares to guide us. If the blackboard scale is worked out in proportion to their notebook page it makes it easy and a joy. Then, our first step is to decide on the upper coastline and Mt. Carmel. After it is drawn on the board, it is drawn into their books. Then, the lower coastline, and next the Sea of Galilee, the River Jordan, etc. When we come to the province divisions, it helps in the spelling as the map wordings are hard to see from their seats. It helps also in tracing a geographical journey like the early Hebrew travels.

If a proper name or word is difficult, it can be written out and studied as to pronunciation and meaning.

Picture and hymn interpretations. In classes where many pictures are interpreted and used, the board helps again. During the interpretation such indispensable facts as the name of the artist and picture can be visualized with the picture. It is also fine to place on the board the names of other pictures painted by that same artist. If the interpretation is to be written later, it helps to recall important facts about it.

In the interpretations of hymns, the same things are true. Also the difficult parts may be stressed by writing them on the board.

Scripture. In courses in which the Bible is used as a textbook or in lessons where the Bible serves as the source material for the discussion or the solution of a life situation as "being trusted with my words" or "living Jesus' laws of love," I have found my board of great value. In the first place, the classwork develops smoothly and without a pause, if the teacher has listed on it (as nearly as possible in order), the references to be used. The teacher has more poise before the class if she does not have to fumble around to find the next reference. It also saves disciplinary problems to have it follow naturally and uninterrupted. It visualizes the reference for the child so he knows, for example, what "Matthew" as a word looks like. It makes a greater impression if the thought of the verse is written after it, especially if a phrase or word is not understood.

Worship service. When a church does not have a mimeograph to make the worship sheet for the pupils, it is good to have the service written out on the back of the board or covered until needed. It helps the pupil to see the entire thought of the service and the contribution of each part of it. It helps to conduct a quiet, undisturbed service.

When the responsive reading for the service is not in the hymnal, it may be written on the board.

Prayers. If I find a prayer which expresses what boys and girls would talk over with God about a life situation and shows a beautiful prayer form, I have it on the back of the board, until we are ready to interpret and use it.

If the class feels the need of a class prayer, the board may be used to summarize their individual thoughts concerning what it should include and serves as a means of using the finished product—to be prayed or copied in notebooks for future use.

If individual prayers are to be written, it helps, in lower grades, if several simple forms for the opening and closing of prayers are there from which they may choose.

*Dayton Weekday Schools, Dayton, Ohio.

Memory. In lower grades, where reading is still difficult and eyes find it hard to follow small Bible print, I like to have the children find references in the Bible to read, but interpret and memorize them from the board.

Creative thinking for notebook work. In the drawing of a simple "stick" picture to emphasize a class decision on a life problem, or the writing of a paragraph, guided by questions to be answered as suggestions for the paragraph, or the writing of original stories putting to use Christian living, I use the board to record their creative suggestions to challenge and help less fertile minds.

In the case of "stick" pictures, say of "rules boys and girls must obey if people are to live happily together," I let the children close their eyes and plan one, then I let several draw them on the board. Sometimes, I have them erased after discussing and changing them, or leave a number on from which to choose.

In the case of original stories, we decide together on several names for them, then choose from all of those on the board, our own subject.

Review lesson. In a review lesson, the board clinches and recalls needed facts, reminds pupils of the aim of their course, and shows how each class session adds to that objective. It helps to recall biblical study and situations in which they can be helping to build the "Kingdom of Love."

Often diagrams or illustrations on the board put across the idea of growth or comparison or contrast. For instance, a number of circles, each growing out of the preceding one and bigger each time, represented the contributions of the Hebrews to our idea of God. Again, a number of squares growing larger each time showed the spread of Christianity from Jerusalem to the world.

New poems or hymns. Sometimes there is a beautiful poem or hymn which will add to our class discussion or create a desire to be fine, but the children have no copy—how handy to turn to the board and use it! Sometimes I put on it a hymn or poem which we will use often during the year.

A beautiful thought, Bible verse, or a question on the board when they enter the room encourages thinking and serves as a reminder of the purpose of the school.

Bulletin board. In courses, which refer to Palestine, a blackboard serves us often as a bulletin on which we briefly write or lightly paste current articles on Palestine.

Again, after a lesson in which fine book friends are found necessary in "a life which worships God," we use some of the abundant blackboard space as a corner for listing the best magazines and books for us to read.

Pre-session games. We find our board enjoyable in our pre-session time. Often, we play games on it. There is the jumbled-up Hebrew character game or Bible book game, played by all closing eyes while the teacher or pupil writes the jumbled word on the board. The one who knows first raises his hand. There can be either teams or pupil keeping of scores, but more frequently they just like to play for fun.

Then, there is "hanger." The pupils close their eyes, while the teacher, or later a pupil, places as many blanks on the board as the biblical word has letters. This game is played directly around the class. The pupil guesses a letter; if it belongs to the word, the teacher puts it on its blank; if not, a scaffold is drawn step at a time until a man is hanged. The object is to fill the blanks and save the man.

Then, there is the skipgame, played by putting part of the letters in a word and the rest blanks. They see who can fill in the blanks first with the correct word.

In my classes, I could not get along without a blackboard, and I discover its uses more and more as I teach each day.

The January Workers' Conference

(Continued from page 7)

Adams, "The Director's Clinic."

Wentzel, "Country Resources for Religious Education."

5. What place has reading in our self improvement? How adequate is our library? Our use of it? What new books should we secure?

"Books for the Church Library."

Hall, "Goals and Growth."

III. Do Our Records Reveal or Conceal?

Are we really using the statistics which we gather sufficiently to justify the gathering of them? What stories might they tell which would guide in determining our policies? How might we use them in creating a more lively educational consciousness in our church? Would it be worth while for our secretary to make a series of analyses similar to the one in the article, "What the School's Records Revealed?" Would it be worth while for us to investigate the International System of Records and Reports?

IV. Is Our Church School Sufficient Unto Itself?

1. Through what agencies may we cooperate with other church schools locally? County or city or district council? International training school? Officer's union? Conventions and institutes? Would more hearty cooperation bring values to our own school? Would it extend the helpful service of our school to others? Would it enable us better to face up to the total task of religious education in our community? If there are such agencies of cooperation which are ineffective, would our more hearty participation change them?

Clark, "Developing Leadership in the Rural Parish."

Hall, "Goals and Growth."

2. What agencies give us opportunity for cooperation on a wide scale? What has cooperation in conventions, lesson course planning, and development of standards meant through our interdenominational agencies?

Hopkins, "South America Preparing for Convention."

Hall, "Goals and Growth."

3. What possibilities of service and practical Christian benevolence is our church school using to the full? Neglecting?

Mather, "A Program of Service."

V. Conclusion.

The meeting should close with some definite plans for improvement laid, or with the appointment of committees to bring in such plans later. A final prayer or circle of prayer consecrating the group to its task should be the last item.

In order that we may be guided in deciding whether to continue this plan, will you please write to the Board of Editors stating whether you liked the plan, how you used it, and your opinion as to the value of carrying each month some suggestions for the use of that issue in the worker's conference.

Goals and Growth

By A. Monroe Hall*

THE question as to whether goals and standards are necessary in the development of better church schools may be a debatable one, but from our obrvation we find that there is just enough of the lure of ainment in us to place our sanction on the use of them. Standards for district and county associations have oved helpful, for by their use we have been able to velop strong, healthy, useful organizations. Here we id that goals or standards have become measuring sticks th which to determine our growth. In the matter of a al for a church school the application is somewhat fferent, for here we find the spiritual welfare of the pil the center of our task, and a standard for such owth must be more than a measuring stick. It must be guide for better work and an inspiration to greater rvice, for real growth is attained in proportion to the fectiveness of our application of the objectives of Chrisan education which should result in bringing the pupil to personal relationship with God and a saving knowlge of Jesus Christ.

The International Standards for the local church hool, we believe, do just this very thing and we believe at the greatest contribution that the International Coun-l of Religious Education has ever made to the local urch school has been in giving to us the International tandards.

The Lycoming County Sabbath School Association, with eadquarters in Williamsport, Pennsylvania, has had a nique experience in the promotion of *Standard B* and rough its promotion we have seen evidences of marked rowth. This association, which for over a decade has acpted and mastered all goals and standards given to it by e Pennsylvania State Sabbath School Association, eagerly t out to introduce *Standard B* to its church schools. Lyoming County has 175 church schools of which over one undred are rural, while the others are found in small towns nd Williamsport, a city of 50,000 population. We, therefore, found that *Standard B* was the one which should be resented to our schools. The county is a typical one and ur efforts in introducing the standard have been effective n both rural and urban schools.

In the first place, we found it necessary to study the tandard thoroughly so that we might be better prepared o present it to the local schools. A careful study of the even objectives of Christian education as stated in the ntroduction resulted in the unfolding of its purpose.

We then set out to score typical schools in order to have better working knowledge of the Standard. We next alled together groups of district workers with pastors nd church school superintendents. At these meetings we et forth the Standard and thoroughly explained how it hould be applied to the local church school. Then we were ready to put on a county-wide campaign for the doption of *Standard B*. District associations purchased opies of the Standard and placed them in the hands of all he schools within the district. Local church school boards net and discussed the Standard under the leadership of one who had acquainted himself with it and within a period of six months over half of our church schools had adopted the Standard, and reports from all sections of the county are indicative of the fact that many schools are conscientiously using it.

The reaction has been remarkable. This study has been conducive to growth. Growth in vision and outlook—church schools that formerly merely existed, now exist for a purpose. Growth in inspiration—for the desire on the part of church school teachers to bring their pupils into an ever increasing knowledge of Jesus, impels them to greater service. Growth in attainment—for real attainment is found where boys and girls, men and women sit at the feet of Christian teachers and come to desire participation in the active life of the church.

Better worship, better leadership, better loyalty to Christ—these are some of the fruits of *Standard B* in one county.

---

* President, Lycoming County Sabbath School Association, Williamsport, Pennsylvania

Annual Meeting of the International Council

THE following is the schedule for the next annual meeting of the International Council of Religious Education to be held in Chicago, February 10 to 18:

Tuesday, February 10—*General Conference on World Peace.*

Wednesday, Thursday, Friday—February 11-12-13—*Meetings of Professional Advisory Sections.*

Friday, February 13—*Conference on Vacation and Weekday Church Schools.*

Saturday, February 14—*Conference of State Secretaries and other Employed Officers of Auxiliary Councils.*

Monday, February 16—*Meeting of The Educational Commission. Meeting of Publishers' Section.*

Tuesday and Wednesday, February 17 and 18—*Annual Meeting International Council.*

The Conference on World Peace is to be a joint session of all professional advisory sections. The session will be open, however, to others not specifically identified with the sections. The present world situation and the responsibility of the church and of Christian education in developing attitudes on world peace will be considered in this conference, and it is anticipated that on the day following the conference the various advisory sections will consider the relation of this problem to the work which they represent.

The All-Day "Pop" Conference of Vacation and Weekday Church School workers includes sessions for leaders in rural schools and in city schools; for those interested in the curriculum and in training the leadership; supervision; "progressive education" methods; pupil initiative; training for world-citizenship, etc. Prominent vacation and weekday workers will be speakers and leaders.

All meetings will be held at the Stevens Hotel. Reservations should be made direct with the hotel, which has agreed to furnish single rooms with bath at not to exceed $3.50 per day, or a room with double bed and bath for two persons at not to exceed $5.00 per day, *to as many as request rooms at that rate.* In making reservations you should state that you are attending the annual meeting of the International Council.

Training the Rural Minister

By Malcolm Dana*

TRAINING for the rural ministry has been severely criticized. Figures will appear shortly claiming that of the entire ministry in the United States only ten per cent of the ministers have received what might be termed "an adequate preparation." Five New England seminaries are facing toward a better way. The move is the more ideal in that it comprises the latest word in cooperatives.

Cooperation and cooperatives constitute the most important words in American rural social and economic procedure. Hard things are said about religion, and especially that of the countryside, in its failure to keep step with such achievement. Theological seminaries are accused of being slowest of the slow in adventuring along these lines. It is therefore a notable enterprise which now engages five seminaries in what amounts to a "religious cooperative" of the first magnitude. An Interseminary Commission for Training for the Rural Ministry has been formed with Bangor Theological Seminary, the Boston University School of Theology, Newton Theological Institute, the Hartford Seminary Foundation, and the Yale Divinity School cooperating. This interdenominational achievement for better religious education is declared by a noted authority to be "one of the greatest forward steps in recent years, the sanest and most farsighted, as far as the future policy for Christianity in the United States is concerned."

Such movements are seldom born full grown but are matters of evolution and slow growth. The story of this achievement is one of advancement in cooperation. Three years ago Hartford Theological Seminary led off among the seminaries in establishing a Country Life Department. It entered into a significant alliance with the Congregational Church Extension Boards whereby the director of their Town and Country Department was allowed to spend two months in residence in the seminary, also giving a thirty hour course of seminary lectures on rural sociological backgrounds and parish methods. The following year Yale Divinity School joined Hartford Seminary in a continuance of this cooperative. In January 1928 representatives of the two institutions met at New Haven and entered into an agreement looking toward still further provision for more ample training of rural ministers in both seminaries. This agreement was brought to the attention of John D. Rockefeller, Jr., and, after further study and conference, he was influenced to make the Interseminary Commission financially possible. The Commission is endowed for a period of three years of experimentation when it is hoped that the present staff of three men will be increased to six, each giving full time to the work of one institution, and the sixth man to serve as director of research and service.

The Commission is now fully organized with Dean Luther Weigle, of Yale Divinity School, as chairman; Professor Marion J. Bradshaw, of Bangor Theological Seminary, as secretary, and Mr. George Parmaly Day, Treasurer of Yale University, as treasurer. A staff of three men has been selected by the Commission and the men are at work with title and place of associate professor of rural church work. Their names are Ralph Adams, formerly Superintendent of Country Life of the Board of Home Missions of the Reformed Church in the U. S.; Malcolm Dana, Director of the Town and Country Department of the Congregational Church Extension Boards; and Charles M. McConnell, who has been in charge of the rural church department of Boston University School of Theology.

The objectives of this new departure contemplate services to be rendered outside as well as inside the five seminaries. The staff will teach courses in rural sociology, rural church work, within these institutions. But, more important, the work without the seminaries is to be dignified and stressed.

The writer's conception of the seminaries is that their work should be more and more field centered, teaching by the laboratory method. This would not concern merely theological students, but ministers already afield and at their life work. The seminaries would be to the farmer's minister what the agricultural land grant colleges and extension departments are to the farmer himself. They go to him where he is. This work is already begun at Yale and at Hartford, and a series of fourteen "general principles that should govern the placement and guidance of students in field work" will be a special order at the next meeting of the Interseminary Commission. Churches are no longer to be used as "meal tickets" but given supervised service in which the church and its program are to be the primary consideration. Students are to be urged to spend four years at the seminaries, to live on their fields, to elect seminary work with a view to real efficiency in their study and parish work. A system of constructive student guidance is to be maintained as an integral part of the curriculum, including Sunday and weekday visits to student parishes, with a conference both before and after such visits, a careful record of observations gathered, regular reports of progress by students, and such office conferences as may be needed in order to be kept fully in touch with the student's field activities. Summer work by students is to be supervised, regular projects assigned, and the work made a subject for seminars when the seminaries open in the fall. Summer schools for rural ministers are also to be maintained, one was held this past summer at Bangor Seminary.

This work of giving a better and more practical education to rural ministers is being speeded up all along the line. In no department is advance being made more than in the specific department of religious education. The importance of weekday schools of religion and daily vacation church schools is stressed, and also intelligent community building and organization. In other words, religious work is not to be academic, but to make a full rounded impact upon churches and people.

*Director of Town and Country Department of the Congregational Church Extension Boards.

Suggestions for Building Worship Programs

WORSHIP IN A CHURCH OFFICE

*By Jessie Eleanor Moore**

TEACHING always holds the lure of an adventure. For those who try to teach creatively there is always a surprise "just around the corner."

We have worshiped in a garden with little children, a fit place, for the poet sings of God dwelling in gardens. We have worshiped in a city park, with the birds, that not fall to the ground without our Father, our feet. We have worshiped in the church auditorium, not so often when we are among the many in a congregation, but when our little group is alone, and we gather in the silence on the pulpit steps, as these afford more comfortable spot for short legged folks to sit. Such instances of worship are quite to be expected, for has not the building been dedicated to worship? We have worshiped with little children on a parish house roof, above the din of the city's traffic and under the blue sky. Wise the church architect who plans for such a mountain-top, albeit fashioned of brick, above the tumult. We have worshiped before great pictures and at sunny windows and on the floor amid our blocks and toys. Yes, we have even worshiped, seated in our little chairs, but always have wondered if this last be real worship.

It is questionable whether the minister's hurried "Let us pray," ever put any group in an attitude of worship. We can be quite sure that it never causes children to worship. Neither does the time-honored jingle, "Now before my prayer is said." Desire to commune with the Heavenly Father comes out of experiences just as it does for the individual worshiper in real life. Worship happens in the little children's class, when that subtle thing we call atmosphere, and experience are welded together in the proper proportions. For this reason there will be no worship program, differentiated from other activities, and should we see worship set into the teacher's program it will never appear there as number one.

One season, block churches were being built, during free play periods, session after session. Sometimes the church was set in a little community of block houses; sometimes the nearby railroad station was erected near it and block trains whizzed by; sometimes the church building boasted a long sidewalk, leading up to it, adorned with block electric lights. Quite realistically paper-doll people walked to church, when clipped in between adjoining blocks.

This session had started as usual with absorption in the doings of the block city. The music "The Church Bells" (*See accompanying music*) called the children to their chairs. We built churches with our fingers, some with people inside and some quite empty, and we sang the song several times. Departing to the four corners of the room, we took up our residences here and there and "dressed" for church, while a little boy's voice chanted the "Come! come!" of the bell. Walking sedately to our chairs again we seated ourselves with becoming dignity and listened to the "organ," our piano playing Handel's "Largo." Following this we sang all the songs of thanks we knew.

The teacher's program has listed "Offering Service" at this point. How formal and prosaic it looked there in the neat typed letters!

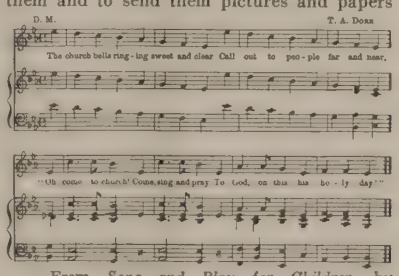
"Come, I have a story to tell you," said the teacher, skipping to the next item on the typed slip. Then she told of the tent church built long, long ago with the gifts brought from tent homes.

"Bring our gifts," she said at length, after there had been much chatter over the story picture.

The children's offerings had been put in the basket as they entered the room. It is practically impossible to hang up a hat and coat with an offering envelope in hand. It is still more impossible to build one's church, or anything else, and supervise the movements of paper-doll people, with one hand grasping an offering envelope.

Betty went to get the basket. A forehanded secretary who had been counting the offering, quickly emptied the money from the treasurer's envelope in which it was to be sent to the office and placed it back in the basket.

As Betty held the basket we talked of the care our church needed, the lights, the coal, the cleaning, and occasional new furnishings. We remembered that there were boys and girls who did not have a church. Some of our gifts would go to build a church for them and to send them pictures and papers


D. M.
T. A. Doan
The church bells ring-ing sweet and clear Call out to peo-ple far and near.
"Oh come to church! Come, sing and pray To God, on this ha-ly day!"

—From *Song and Play for Children*, by Danielson and Conant. Copyright The Pilgrim Press. Used by permission.

and a teacher. We sang "Offering Song" (*The Little Child and the Heavenly Father*, Teachers' Text Book, Part I).

But an idea had burst upon the teacher. Why not go to the office and deliver the money? Perhaps there were children who entertained some vague notions as to the destination of church funds, even with all her careful teaching.

Of course the children were ready to go. The money was returned to the big blue envelope, and with Earl carrying it, we set forth. Somehow the offering prayer seemed such a formal thing in comparison with this excursion.

"Good morning!" said the genial church school treasurer. He sat at the big table with piles of coins before him.

A tall girl entered the office with some blue envelopes just like the one we carried.

"Whose gifts are you bringing " asked the teacher.

"These are from the senior department, the big girls and boys," was the answer, as the envelope was placed on the table.

We watched while the treasurer emptied the envelopes and piled up the coins. Some of the children helped with this piling and a few of the older ones counted "one, two, three, four" quarters and "one, two, three, four, five, six, seven, eight, nine, ten" dimes.

"What do you do with the money?" came from Robert.

The treasurer took from a drawer some paper coin wrappers and read the printing on them. They bore the name of our church and the name of the bank. We watched him encase several stacks of coins.

"And the bank keeps our money . . ." began the teacher.

"Yes, the bank keeps it," continued the treasurer "until we need it to pay for something or to send away to other boys and girls. Then I write to the bank and tell them where to send the money."

He produced his check book and demonstrated, and several children showed by conversation that they were beginning to be familiar with this system. We sang our offering song, singing first about gifts for our church and then about gifts for our friends. A hush fell upon the group and the teacher grasped the opportunity with "Let us speak to the Heavenly Father."

The treasurer folded his hands on the edge of the big table, still covered with money, and repeated with us. "Heavenly Father, we have brought our gifts. They are for our church and for other girls and boys. Amen."

The offering payer at last, but in its proper setting, as part of an experience, and the climax of an hour devoted to our church.

*Superintendent of Beginners' Department, First Presbyterian Church, East Orange, New Jersey.

FEBRUARY SUGGESTIONS FOR THE PRIMARY DEPARTMENT

*By Margaret Patterson**

GENERAL THEME: *Thanking God for our eyes, and appreciation for those who help us use them.*

The following suggestions may be helpful in planning one service, or may be used for several services. Some superintendents may choose some of the ideas which are merely mentioned in this outline and expand them.

The things for which we should be most grateful are often the very things we take most for granted. One purpose of a worship service is to help children become increasingly aware of these things. The abundant living which we are seeking for ourselves and which we desire for our children will surely include appreciation for all the best things in our world, and gratitude for those who have made us conscious of these very things.

Children are born with eyes, but primary children see what they have learned to see. We want to help them see the beauty in the world around them. We want them to be sensitive to the glorious things in this universe. At the same time we want them to see far more clearly than we have, life as it is and as it might be. We cannot join in the building of the Kingdom of God and at the same time continue to be blind to human suffering, exploitation, and need.

According to the particular needs of the

*Alabama Sunday School Superintendent, Methodist Episcopal Church, South, Montgomery, Alabama.

children, local conditions, and the children's specific experiences of the past few weeks, the wise superintendent will use these suggestions only as a stimulus to aid her in her preparation.

Informal conversation with the children, somewhat as follows:

"What are some of the beautiful things you saw this morning? Yes, indeed, those are very beautiful. What are some of the lovely things we can see almost every day? What do you like to watch at night?" (Allow the children to name a number of things—the sun, the clouds, the sunset, trees, etc.)

"Sometimes we take trips in order to see something unusually pretty. While Jack was visiting his grandmother he took such a trip. Tell us about the ocean, Jack." (Encourage the children to name lovely things which they have seen in other places—mountains, rivers, lakes, flowers, etc.)

"I have brought some pictures of the very things you have mentioned." (Use only two or three pictures—a large picture of some local scene of beauty, or a picture of stars against a blue-black sky, or a picture of a tree with spreading branches.)

SONG: "He Hath Made Everything Beautiful."

"Sometimes we find beautiful things around us which have been there all the time which we have never noticed . . . just as though we had been without eyes." (A very good story for those who want to continue this idea will be found in Part IV, Course I, of the Syndicate Graded Lessons—"When Hester Saw the Sunset.")

"One day Jesus said to his friends" (reading in Moffatt's translation, Matt. 13: 16a) "'Blessed are your eyes, for they see!' Jesus meant 'Happy are you, you have eyes and you use them. You see, and you understand what you see.' Then once again Jesus was surprised that his friends failed to use their eyes, for this time he said, 'You have eyes, do you not see?'" (Mark 8: 18.)

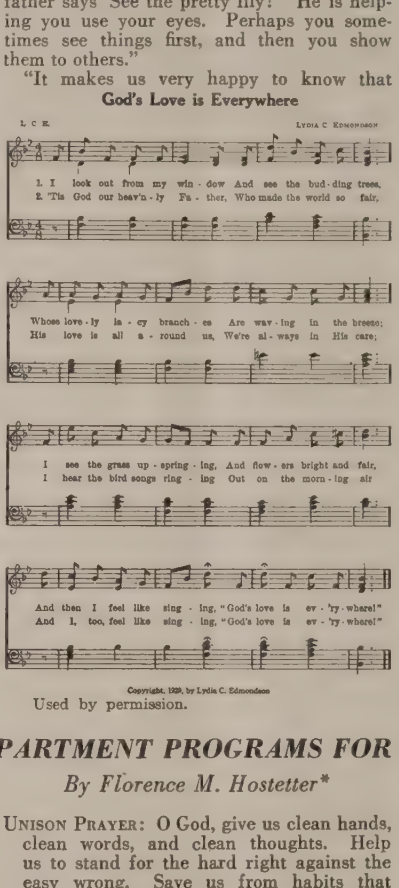
"I think Jesus meant that God wants us to use our eyes. He wants us to see and enjoy the wonderful, wonderful things in the world. God uses people, men and women and children, to help other people see and notice. Perhaps we would never have noticed some of the things we mentioned if we had not seen pictures painted by persons who saw and loved these things. Sometimes men have written poems and songs to help us see."

SONG *(first stanza)*: "God's Love is Everywhere," *(See accompanying music.)*

"Sometimes you are with your mother who says, 'Oh, look what a beautiful sunset!' She is helping you see. Or maybe your father says 'See the pretty lily!' He is helping you use your eyes. Perhaps you sometimes see things first, and then you show them to others."

"It makes us very happy to know that

God's Love is Everywhere


L. C. E.
LYDIA C. EDMONDSON
1. I look out from my win - dow And see the bud - ding trees,
2. 'Tis God our heav'n - ly Fa - ther, Who made the world so fair,
Whose love - ly in - cy branch - es Are wav - ing in the breeze;
His love is all a - round us, We're al - ways in His care;
I see the grass up - spring - ing, And flow - ers bright and fair,
I hear the bird songs ring - ing Out on the morn - ing air
And then I feel like sing - ing, "God's love is ev - 'ry - where!"
And I, too, feel like sing - ing, "God's love is ev - 'ry - where!"
Copyright, 1929, by Lydia C. Edmondson

Used by permission.

because certain men worked very hard, and are still working, they have found how to make glasses through which we can see many things we cannot see with our eyes alone." (Here is a splendid opportunity to let the children tell some of their individual and class experiences . . . discoveries of the wonder of ferns, tiny flowers, etc., as seen through a magnifying glass. Possibly some of the children have heard of the marvels of the telescope. Many of them will be able to tell of their friends' relief of near-sightedness or far-sightedness by the wearing of proper glasses.)

"Yet our own eyes are much more wonderful than these instruments. They can be hurt very easily. We are glad that doctors study about caring for them. We are glad they can nearly always help us when our eyes need attention.

"At times like this, when we are so glad and happy that we have eyes, we do not want to forget that there are people in the world who are blind. There are many things we can do to help these people." (If possible, use definite, specific illustrations. If all or part of the offering for these Sundays might be directed toward some person or cause associated with this effort, it would no doubt help the children to *want* to give.)

"Certain blind people have done many things for us. One person, Helen Keller, has written books that have helped many people."

"When we work for people, we are working with God. We read in the Bible that Jesus was interested in blind people just as he was interested in other persons. He wanted everyone to see."

PRAYER:

Our Father, we are glad that we can see.
We like to see the clouds in the sky.
We like to look at the stars at night.
The lovely colors of the flowers make us happy.
We are glad we have our eyes.
Thank you for all the people who help us see.
Amen.

SONG: "The Lord Hath Done Great Things For Us" from *Worship Songs for Primaries*, Adams. (Printed in March *Journal*.)

JUNIOR DEPARTMENT PROGRAMS FOR FEBRUARY

*By Florence M. Hostetter**

Lives of great men all remind us
We can make our lives sublime.
—LONGFELLOW

Not without significance to the teacher of religion does the month of February contain the birthdays of two of our greatest presidents.

So we sing the story of the brave and true,
Till among the heroes we are heroes, too.

"Heroic Living" thus becomes the theme for the month and is in keeping with one of the four major emphases agreed upon by the hundreds of children's workers gathered at the Toronto convention—Christian Citizenship.

Order of Worship

PROCESSIONAL OR OPENING HYMN: "Rejoice, Ye Pure in Heart"

CALL TO WORSHIP:

Leader: Enter into his gates with thanksgiving, and into his courts with praise.
Response: I was glad when they said unto me, Let us go into the house of the Lord.
Leader: Be thankful unto him, and bless his name,
For the Lord is good.
Response: "We give thee thanks, thy name we sing.
Almighty Father, heavenly King."
(See accompanying music)
Leader: Who shall ascend into the hill of the Lord?
Or who shall stand in his holy place?
Response: He that hath clean hands, and a pure heart.

UNISON PRAYER: O God, give us clean hands, clean words, and clean thoughts. Help us to stand for the hard right against the easy wrong. Save us from habits that harm. Teach us to work as hard and play as fair in thy sight alone as if all the world saw. Forgive us when we are unkind, and help us to forgive those who are unkind to us. Keep us ready to help others at some cost to ourselves. Send us chances to do a little good every day, and so to grow more like Christ.

PRAYER RESPONSE: "Father in heaven, who lovest all,
O help thy children when they call."
(To the same tune as the above response)

RESPONSIVE SERVICE:

Leader: We meet in this church school for the study and practice of heroic living. Here we would learn to love God with all our hearts and our neighbors as ourselves. Here we would learn our duties as Christian citizens. Here we would learn to live pure, speak true, right wrongs, and follow Christ the King.
Boys: Whatsoever things are true,
Whatsoever things are honorable,
Whatsoever things are just
Think on these things.
Unison: I would be true, for there are those who trust me;
I would be pure, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare.
Girls: Whatsoever things are pure,
Whatsoever things are lovely,
Whatsoever things are of good report,
Think on these things.
Unison: I would be friend of all—the foe, the friendless;
I would be giving, and forget the gift;
I would be humble, for I know my weakness;
I would look up, and laugh, and love, and lift.

SPECIAL FEATURE: *(See following page)*

HYMN: "Dare to Be Brave, Dare to Be True"

RESPONSIVE PRAYER PLEDGE:

Leader: To high ideals of truth and right,
To peace, instead of cruel might,
Response: Help us, O God, to be loyal.
Leader: To our own homes and loved ones dear,
To those in need both far and near,
Response: Help us, O God, to be loyal.
Leader: To our own country and its laws,
To every good and noble cause,
Response: Help us, O God, to be loyal.
Leader: To Jesus Christ, our Lord and Friend,
To thee, who dost all blessings send
Response: Help us, O God, to be loyal.
Unison: Let us be loyal! Heart and hand
Pledged to our home, and our friends, our land;
Pledged to our work, that day by day
It shall be done in a faithful way;
Pledged to be kind, pledged to be true,
Pledged to be brave our whole lives through;
Ready to do our best we stand
And give our loyal heart and hand.

PRAYER RESPONSE: (Tune: Lucerne, 8, 7, 8, 7)

Father, hear the prayer we offer;
Not for ease that prayer shall be,
But for strength that we may ever
Live our lives courageously. Amen.

OFFERING SERVICE:

Leader: What shall we render unto God for all his benefits?
Response: Bring an offering and come into his courts.

*Department of Religious Education, Baldwin-Wallace College, Berea, Ohio.

ader: In remembrance of those who have lived heroically
We bring this offering.
esponse: In pledge of greater loyalty to our tasks
We bring this gift.
ymn of Dedication: (Tune: Canonbury)
Bless thou the gifts our hands have brought;
Bless thou the work our hearts have planned;
Ours is the faith, the will, the thought:
The rest, O God, is in thy hand

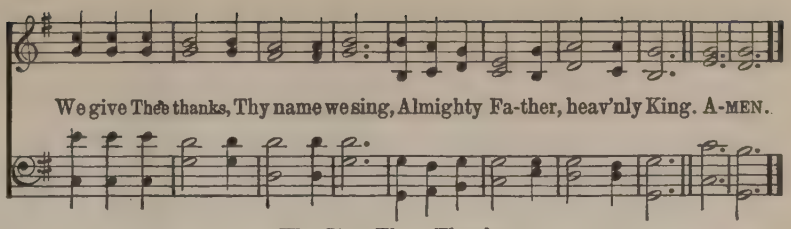
CESSIONAL: "Marching with the Heroes" (Tune: Rosmore)

Special Materials

BRUARY 1: Story, "When Tom Did Something Hard" from *Primary Worship Guide*, Jeanette E. Perkins, p. 171. The Pilgrim Press, Boston.

BRUARY 8: "Prayer for Heroism"

Dear God, please help my heart to know
That heroes do not always fight in armor
Or with sword to show
That they uphold the good and right.
The true hero can endure
Without resentment, and he knows
That victory is made more sure
By gentle words instead of blows.
The truest hero does not cease
In earnest efforts day by day;
He loves his God, his foes, and peace,
And scatters kindness on his way.
He lives to make a better world,
A chance to serve he will not miss;
His flag of honor is unfurl'd.
God, make me truly brave like this. Amen.
—JOHN MARTIN



We Give Thee Thanks

FEBRUARY 15: Poem, "The World Wants Mending"

Come, boys, the world wants mending,
Let none sit down and rest,
But seek to work like heroes,
And nobly do your best.
Do what you can for fellow-man
With honest heart and true;
Much may be done by every one,
There's work for all to do.

Though you can do but little,
That little's something still;
You'll find a way for helping,
If you but have the will.
Now bravely fight for what is right,
And God will help you through;
Much may be done by everyone,
There's work for all to do.

Be kind to those around you,
To charity hold fast;
Let each think first of others,
And leave himself till last.
Act as you would that others should
Act in their turn to you;
Much may be done by everyone,
There's work for all to do.
—W. ST. HILL-BOURNE

This poem is an appeal by a boy to boys. It was written when the author was a scholar at the Merchant Taylor's School, London, and it was published in a boys' magazine. Used by permission.

FEBRUARY 22: On this day you will wish to use flags and flag salutes, both the American and the Christian. You will use patriotic hymns, "My Country, 'tis of Thee" and "America, the Beautiful." A picture of Washington will help give atmosphere to the day. You may also wish to add one of Lincoln.

FEBRUARY SUGGESTIONS FOR LEADERS OF YOUTH

INTERMEDIATES*

By Z. B. EDWORTHY*

February 1

THEME: *Seeking Fellowship with God*

PRELUDE: "Holy, Holy, Holy"
"O Worship the King"
or
"Lord of All Being, Throned Afar"

CALL TO WORSHIP:

Leader: Lord of all being, throned afar
Thy glory flames from sun and star;
Center and soul of every sphere,
Yet to each loving heart how near!
Assembly: Grant us thy truth to make us free
And kindling hearts that burn for thee;
Till all thy living altars claim
One holy light, one heavenly flame.
Unison Prayer: Give ear to our prayer, O God. Attend unto us and answer us. We are restless because many do not believe in thee and they would put us to shame. May we take counsel together and may we commune with thee in the morning, at noon, and in the evening. Reveal thyself to us, O God, as we go about our daily tasks, speak to us in the beauty of the sunset, in the song of the bird, in the wonders of the radio, and in the mighty power of the storm. Come into our hearts, O God, as we think and speak and act kindly to others. Help us, O God, to put thee first in our lives every day. May we have a rich and a new joy as we continue to worship thee this day."
Chant: Hear our prayer, O Lord;
Hear our prayer, O Lord;
Hear our prayer, O Lord,
And grant us thy peace. Amen.

THE SEARCH FOR GOD:

Leader: I took a day to search for God,
And found him not. But as I trod
By Rocky ledge, through woods untamed,
Just where one scarlet lily flamed,
I saw his footprint in the sod.
Hymn: "For the Beauty of the Earth" (First stanza)
Leader: Then suddenly, all unaware,
Far off in the deep shadows, where
A solitary hermit thrush
Sang through the holy twilight hush—
I heard His voice upon the air.
Hymn: "This Is My Father's World" (First stanza)
Leader: At last with evening as I turned
Homeward, and thought what I had learned
And all that there was still to probe—
I caught the glory of His robe
Where the last fires of sunset burned.
Hymn: "When Morning Gilds the Skies" (First stanza)
Leader: Back to the world with quickening start
I looked and longed for any part
In making saving Beauty be . . .
And from that kindling ecstacy
I knew God dwelt within my heart.
—BLISS CARMAN
Hymn: Into my heart, into my heart,
Come into my heart, Lord Jesus,
Come in today, come in to stay.
Come into my heart, Lord Jesus.
Leader: God reveals himself in the world of nature, for the universe is his handiwork; God reveals himself in history, for men who have made history have been guided by God; God is revealed in the Bible, for it is the story of man's search for God; God is revealed in Jesus Christ, for in Jesus we find the Way, the Truth, and the Life of God. Our own hearts proclaim God. As we face the sunset, as we hear the story of those who care for the right—we see the beauty and the wisdom of God, but when we face life as only a struggling existence in a mechanical universe, we turn instinctively and cry out to God for help, we acclaim him our creator, our friend, and then life takes on faith, beauty, knowledge, and our hearts glow with a love that makes us one with the Infinite.

PRAYER BY LEADER:

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy name, through Jesus Christ our Lord. Amen.

HYMN *(Select one):* "Faith of Our Fathers"
"Immortal Love, Forever Full"
"O God the Rock of Ages"
"Dear Lord and Father of Mankind"

BENEDICTION

February 8

THEME: *Growing into the Mind of Christ*

PRELUDE: Medley of hymn tunes

CALL TO SIT AT THE FEET OF THE MASTER:

Leader (reads slowly while pianist plays softly tune "Holiness"):
Where two or three are gathered together in my name, there am I also in their midst. So when he saw the crowds, he went up the hill and sat down; his disciples came up to him and he opened his lips and began to teach them. He said: "Blessed are those who hunger and thirst after goodness; they will be satisfied. You are the light of the world. Men do not light a lamp to put it under a bowl; they put it on a stand and it shines for all in the house. So your light is to shine before men, that they may see the good that you do. Ask and the gift will be yours. Seek and you will find." When you pray, say: (All join in the Lord's Prayer. At conclusion all sing:)
Hear our prayer, O Lord,
Hear our prayer, O Lord,
Hear our prayer, O Lord,
And grant us thy peace. Amen.

RESPONSIVE SERVICE:

Leader: In the counsel of many there is wisdom.
Assembly: We seek to know more of the truths of life which the church program offers to aid youth in their quests for the joy of the fullness of life.
Leader: You, O youth and leaders of youth, represent the church. Speak then, and tell us how the church has helped you to know the living truth.
First Spokesman: The church taught me "In the beginning God"—I have learned from the church that to enjoy life I must first of all have faith in God. This faith gives my life order and purpose, peace and joy.
Leader: Tell us, O youth, other ways in which the church enlightens you.
Second Spokesman: The church has acquainted me with the Bible—a source book of the way of life. From the Bible I learn rules for attaining the fullness of life. Let us recall some of them: "Seek ye first the Kingdom of God and his righteousness." "Study to show thyself approved." "Be not fashioned according to this world, but be ye transformed by the renewing of your mind that ye may prove what is the good and acceptable and perfect will of God." "Whatsoever things are true, honorable, just, pure, lovely, of good report, think on these things." The Bible is radiant with such truths, and the church is ever teaching youth these truths.
Third Spokesman: The church has given to me many beautiful hymn poems, with stately tunes. I know we will enjoy singing some of them together.
Hymns (One stanza each of the following hymns):
"Dear Lord and Father of Mankind"
"Take Time to be Holy"
"O Word of God Incarnate"
"Holy Spirit, Truth Divine"
Leader: The gifts of the teaching church are endless, we could not name them all, but surely some one will tell us of that greatest of all methods for achieving mental growth and self control.
Fourth Spokesman: Surely you speak of prayer. In my life prayer centers my thoughts upon God, frees me from the fret and worry of my tasks, brings me clearer vision, and renews my strength.
Hymn: "Sweet Hour of Prayer" (First stanza)
Leader: Youth do not pray by idle rote like pagans, not to be heard by others. The prayers of youth are prayers of gratitude and prayers of supplication. Let us in youth-like faith and reverence, enjoy the fellowship of prayer. (Sentence prayers giving thanks for gifts the church has made to mental life, or asking that the mind be strengthened as there is need.)

STORY: "The Man Who Saw the Light"

This story to be based on the incidents in the life of Paul—his studies; his desire to serve, but his connection with the government led to service not wholly satisfactory; the first glimpse of light which he saw on the face of the martyr Stephen; that haunting gleam which burst into its fullness on the Damascus road; finally his heroic days in carrying the light to others.

BENEDICTION

*Young People's Division and Leadership Training, West Virginia Council of Religious Education, Charleston, West Virginia.

February 15

THEME: *Growing in Friendship with Others*

PRELUDE: "Spring Song," Mendelssohn or "Largo," Handel

CALL TO WORSHIP: Psalm 16: 8, 9, 11

Leader: I have set the Lord always before me: because he is my right hand, I shall not be moved, therefore my heart is glad, and my glory rejoiceth; my flesh also shall rest in hope, thou wilt show me the path of life; in my presence is fullness of joy; at thy right hand there are pleasures for evermore.
Assembly: It is my joy in life to find
At every turning of the road
The strong arms of a comrade kind
To help me onward with my load;
And since I have no gold to give,
And love alone must make amends,
My only prayer is, while I live—
God make me worthy of my friends.
Hymn: "I've Found a Friend, O Such a Friend!"

THE MASTER'S FRIENDSHIP: John 15: 8-17

HYMN: "Blest Be the Tie that Binds" (First and third stanzas)

THE MASTER'S PRAYER: John 17: 1-4; 9-13; 18-21

PRAYER

HYMN: "Where Cross the Crowded Ways of Life" (First and second stanzas)

RESPONSIVE SERVICE:

Leader: Young people of America, you are the hope of the world. The world needs you to show people how to live happily together. The world is sick of poverty, ignorance, haughty rule of political and industrial tyrants. Nations are yet distrustful of each other; the masses of the people still live in fear of war. In America the church is beginning to stand defiantly against war and unitedly for Goodwill and Peace. But the church needs the vision and vigor of youth to lead in her crusade for world fellowship.
Assembly: We would help the church in her valiant endeavor, but how may we serve?
Leader: Today the church is seeking to enlarge and enrich her teaching program to help everyone in learning to live the Christian way, but the church is limited by lack of trained leadership. The task is too great for churches working independently to accomplish it. Only by working together may the churches of Jesus Christ ever usher in the world-wide Kingdom of God. Youth and leaders of youth must cooperate through councils so that the strong may help the weak, in order for us all to advance together in Kingdom growth.
Assembly: We pledge ourselves to the Kingdom enterprise. Let us all be faithful in learning how to live as friends, by showing ourselves friendly in service in our own community, district, county, and state.
Leader: Let us unite in consecrating ourselves to the task.

HYMN: "Just as I am, Thine Own to be" (First and fourth stanzas)

LEADER:

Fellowship will carry us far, but will cost us much. We should never weary in well doing, but rejoice because in the Lord our labor is never in vain. The church needs your help to provide wholesome fellowship for youth in order that youth may find joy in those things which do not rob them of their purity and high ideals.

ASSEMBLY:

We will help our church to provide youth with adequate fellowship, we will stand by our appointed tasks and be loyal and true to Jesus, who has called us friends. We pledge ourselves to cooperate with the church united in training the youth of America to lead the world out of the turmoil of selfish strife and away from the bitterness of social hatred, out into the joy and peace of World Fellowship.

HYMN: "I Would Be True" (First stanza)

STORY: "A Youth Who Was Friend of All"

("The Quest" found in *Fireside Stories for Girls in Their Teens*, by Eggleston. Substitute the following for the closing of the story:)

His quest led him near a little church through an open window of which he saw a youth teaching a class. Using his magic glasses the messenger saw in the life of the youth, kind deeds, in his soul he found high ideals, and in his heart, good will for all people.

Then the messenger took from his arm the scroll which he carried and with his stylus he wrote these words: "In all the world I find no more beautiful thing than a youth who is reaching toward life's highest goal—a life of loving service to all."

HYMN: "I Would Be True" (Last stanza)

BENEDICTION

February 22

THEME: *"Jesus Calls Us"*

PRELUDE:

CALL TO WORSHIP:

Leader: Thou Master workman grant us grace
The challenge of our task to face
By loyal scorn of second best
By effort true to meet the test.
The call of Christ to his disciples and to us was clear. Let us be ready to listen and follow him, as these men of Galilee were. May we worship together "in spirit and in truth" that we might know God's will and be ready to answer when he calls.
Response: Holy, holy, holy, Lord God of hosts,
Heaven and earth are full of thee,
Heaven and earth are praising thee,
Oh, Lord most high.

THE LORD'S PRAYER

SCRIPTURE (*Told in story form, or read from the Bible*): "Jesus Calls His Disciples" (Mark 1: 16-21)

HYMN: "Jesus Calls Us" (First stanza)

UNISON READING:

Oh Master, let me walk with thee
In lowly paths of service free;
Tell me thy secret, help me bear
The strain of toil, the fret of care.

SCRIPTURE (*Told in story form, or read from the Bible*): "The Rich Young Ruler" (Matt. 19: 16-24)

HYMN: "Jesus Calls Us" (Second stanza)

PRAYER: "Dear Lord and Father of Mankind" (This may be sung as a solo or read as a prayer in unison.)

SCRIPTURE (*The story told or read from the Bible*): "The Alabaster Box" (Luke 7: 36-47)

HYMN: "Jesus Calls Us" (Third stanza)

PRAYER (in unison):

Our Heavenly Father grant us grace to desire thee with our whole heart. So that desiring we may seek thee and find thee, and so finding thee we may love thee and serve thee.

We thank thee for thy Son our Saviour, by whose voice the fishermen were called to better fishing: Help us we pray thee, to hear the same loving call, that we may follow thee. May we hear the call through our work. Thou hast indeed been calling us this great while, as we listened indifferently, and turned to our small tasks again. But now we are longing for the same spirit that drew the fishermen straightway to thy side, for service. Grant this our prayer, we ask in Jesus' name. Amen.

LEADER:

O Son of Man, thou madest known,
Through quiet work in shop and home,
The sacredness of common things,
The chance of life that each day brings.

ASSEMBLY:

O Workman true, may we fulfil
In daily life thy Father's will;
In duty's call thy call we hear
To fuller life, through work sincere.

HYMN: "Jesus Calls Us" (Fourth stanza)

BENEDICTION:

SENIORS AND YOUNG PEOPLE

By JOHN IRWIN*

THEME FOR THE MONTH: *Finding God*

February 1

THEME: *Finding God in Daily Life*

HYMN: "Still, Still with Thee" (first stanza)
Note: Play the hymn through softly as a prelude before announcing.

CALL TO WORSHIP:

Oh that I knew where I might find God, that I might come even to his seat!
Behold, I go forward, but he is not there; and backward, but I cannot perceive him:
On the left hand where he doth work, but I cannot behold him: he hideth himself on the right hand that I cannot see him.
Job 23: 3, 8, 9.

Leader: In all ages and in all lands men have cried with Job, "Oh that I knew where I might find God!" Listen to the answers that some of our poets have given to that cry.

First Reader: "Where is your God? they say:
Answer them Lord most holy!
Reveal thy secret way of visiting the lowly,
Not wrapped in moving cloud, or nightly-revealing fire;
But veiled within the shroud of silent high desire."
—JAMES MARINEAU

Second Reader: "Seek not afar for beauty, lo! it glows
In dew-wet grasses all about thy feet;
In birds, in sunshine, childish faces sweet,
In stars and mountain summits topped with snows."

Third Reader: "Dream not of noble service elsewhere wrought;
The simple duty that awaits thy hand
Is God's voice uttering a divine command,
Life's common deeds build all that saints have thought."

Fourth Reader: "In wonder-workings, or some bush aflame,
Men look for God and fancy him concealed;
But in earth's common things he stands revealed
While grass and flowers and stars spell out his name."
—MINOT J. SAVAGE

HYMN: "Still, Still with Thee" (second stanza)

LEADER: Listen to these words of Jesus as if you had never heard them before and see if you can discover where he thought God was to be found.

First Reader: Matthew 5: 3-12
Note: If possible, read from Moffatt's or some other modern speech translation.

Second Reader: "Does the fish soar to find the ocean,
The eagle plunge to find the air—
That we ask of the stars in motion
If they have rumor of thee there?

"Not where the wheeling systems darken,
And our benumbed conceiving soars!
The drift of pinions, would we hearken,
Beats at our own clay-shuttered doors.

"The angels keep their ancient places;
Turn but a stone, and start a wing!
'Tis ye, 'tis your estranged faces,
That miss the many splendored thing."
—FRANCIS THOMPSON

Third Reader: For lo, the kingdom of heaven is within you.

GUIDED MEDITATION:

As we pause in this moment of silence:

Let us think of the places in common life where we have seen a glimpse of God—in the unselfishness of parents, in happy homes, in people who loved truth, and honesty, and justice. *(Pause)*

Let us give thanks for these glimpses into the heart of God. *(Pause)*

Let us remember the opportunities we have to find God in our own daily lives—as we share the responsibilities of home, as we enter the portals of truth at school, as we meet our fellows in store or office, as we seek the life abundant in social intercourse. *(Pause)*

Let us pray for open eyes to see these opportunities and so to live that God will be present in these contacts. *(Pause)*

THE LORD'S PRAYER

February 8

THEME: *Finding God in Great Personalities*

HYMN: "Marching with the Heroes"

SCRIPTURE:

By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed: and he went out, not knowing whither he went.

For he looked for a city which hath foundations whose builder and maker is God.

By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter

Choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season.

And what shall I more say? For the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephtha; of David also, and Samuel, and of the prophets:

Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions.

They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented.

And these all, having obtained a good report through faith, received not the promise:

God having provided some better thing for us, that they without us should not be made perfect.

READER:

We thank thee for each mighty one
Through whom thy living light hath shone;
And for each humble soul and sweet
That lights to heaven our wandering feet.
—RICHARD WATSON GILDER

*Director of Bible Study and Evangelism, Department of Epworth League and Young People's Work, Methodist Episcopal Church, Chicago.

N: "America the Beautiful" (stanzas and 3)

READER:

is for us, the living, rather, to be dedicated to the unfinished work which they who fought have thus far so nobly advanced.
is rather for us to be here dedicated to the task remaining before us;
at from these honored dead we take increased ion to that cause for which they gave the ull measure of devotion;
at we here highly resolve that these dead shall ave died in vain;
at this nation, under God, shall have a new of freedom; and that government of the de, by the people, and for the people, all not perish from the earth.
—Lincoln's "Gettysburg Address"

ND READER:

uild thee more stately mansions, oh, my soul, s the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
eaving thine outgrown shell by life's unresting sea!
—Oliver Wendell Holmes

RD READER:

O for a man to arise in me
That the man I am might cease to be.
—Tennyson

DED MEDITATION:

we see in the nobility, the character, the deur of the great personalities of time a vision hat God can do in a human life? *(Pause)*
o these great men of the past have the power rip our loyalty and to command our allegiance he unfinished causes for which they stood? *use)*
et us thank God for every human spirit that has en something of the divine to men. *(Pause)*
et us thank God for the Master Personality, s Christ. *(Pause)*
et us dedicate our lives to striving for the full- of the measure of Christ Jesus. *(Pause)*

MN: "Faith of Our Fathers"

February 15

EME: *Finding God in Great Causes*

MN: "These Things Shall Be" (First two tanzas)

ADER:

d is working his purpose out as year succeeds to ear;
d is working his purpose out and the time is drawing near,
arer and nearer draws the time, the time that hall surely be,
en the earth shall be full of the glory of God as he waters cover the sea.

ADER: Would you know God? Then give ourself to the building of his kingdom. 'ind some wrong to right, some group op- pressed to champion, some evil to defy. Be sure that as you give yourself to the uilding of the better world that is God's dream, the divine Dreamer will be working at your side.

ADER:

eams are they but they are God's dreams!
all we decry them and scorn them?
t man shall love one another,
t white shall call black man brother,
at greed shall pass from the market-place,
at lust shall yield to love for the race,
at man shall meet with God face to face—
eams are they all,
But shall we despise them—
God's dreams!

eams are they—to become man's dreams!
n we say nay as they claim us?
at men shall cease from their hating,
at war shall soon be abating,
at the glory of kings and lords shall pale,
at the pride of dominion and power shall fail,
at the love of humanity shall prevail—
eams are they all,
But shall we despise them—
God's dreams!
—Thomas Curtis Clark

YMN: "These Things Shall Be" (Last two stanzas)

EADER: Let us think first of the cause of childhood. How fares their cause?

EADER:

The name of Herbert Hoover brought hope to the ffering and starving in many nations long before e advanced him to the hard tasks of the presi- ncy.

It was that Herbert Hoover, at his best in the role of helper, which a nation listened to recently when he told simply and impressively the story of the needs of American childhood.

The story the President told is not new, but the fact he was telling it brought it home to millions who should know it.

Ten million deficient children, 80 per cent of them lacking the necessary care; 6,000,000 improperly nourished; 500,000 dependent; 382,000 tubercular; 200,000 delinquent; 64,000 wholly or partially blind The figures have been recited before. They have failed sufficiently to arrest public attention. It is not a picture of which a great and powerful nation has any reason to be proud.—From an editorial in *The Cleveland Plain-Dealer* for November 21, 1930.

SCRIPTURE: Matthew 18: 1-6

LEADER: Let us think now of the great brotherhood of toilers and workers of the World. How fares their cause?

READER:

When wilt thou save the people? O God of mercy, when?
Not kings and lords, but nations; Not thrones and crowns, but men!
Flowers of thy heart, O God, are they; Let them not pass like weeds, away,
Their heritage a sunless day, God save the people.

Shall crime bring crime forever, strength aiding still the strong?
Is it thy will, O Father, that man shall toil for wrong?
"No," say thy mountains; "No," thy skies; man's clouded sun shall brightly rise,
And songs be heard instead of sighs; God save the people.
—Ebenezer Elliott

SCRIPTURE: Matthew 23: 10-12, 23.

LEADER: Let us think lastly of those of every race and nation who are learning to live as members of God's family. How fares the cause of Brotherhood?

READER:

The young people's department of a prominent church in Massachusetts planned a series of six Sunday evening vesper services with the young people of five churches of another race and color. "That will be a dangerous experiment," a leading member of the church warned. "The first thing we know our young people will be courting these people, and maybe even marrying them. This Brotherhood of God is a good idea maybe, but it is ridiculous to carry it this far! I think folks like these should keep their place!"

Nevertheless, an editorial in the *International Journal of Religious Education* tells us, the young people went on with their plans. They decided that it was necessary to live, not merely talk the ideals of Jesus. More than six hundred young people attended one of these fellowship meetings. At this meeting there was an opening worship service, conducted by the young people of the church in which the meeting was held. There was an address on "Must We Have War?" Then followed a real forum discussion.

"Anglo-Saxon young people actually sat next to those of a different race," the editorial says. "It might have been dangerous to inherited prejudices, but it was beautiful. Then home they went, each with his own group, but both groups happy in a new fellowship, fashioned after the dream of Him whose life's purpose was a dangerous experiment, but one which lifted humanity nearer to God."

SCRIPTURE: Galatians 3: 27, 28

GUIDED MEDITATION:

Let us think of the children of the world—toiling long hours at spindle and loom, born in crowded tenements away from God's light and air, doomed to lives of ignorance and superstition, poverty or crime. *(Pause)*

Let us dedicate ourselves to the cause of childhood. *(Pause)*

Let us think of the workers of the world—facing the fear of unemployment, knowing the pangs of hunger and want, denied the life abundant of Jesus. *(Pause)*

Let us dedicate ourselves to the cause of building a Christian world of work. *(Pause)*

Let us think of the nations and races of the world—so often yielding themselves to hate and fear and prejudice, so often refusing to recognize one another as equals and as brothers, so often using the power that greater opportunity has given to deny equal opportunity to others. *(Pause)*

Let us dedicate ourselves to the cause of human brotherhood.

HYMN: "O Master, Let Me Walk with Thee"

February 22

THEME: *Finding God where Jesus Found Him*

HYMN: "When Morning Gilds the Skies"

UNISON READING:

I am the way, the truth, and the life: no man cometh unto the Father but by me.

If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

LEADER: Jesus found God in facing a decision as to what the work of his life should be.

HYMN: Holy, Holy, Holy, Lord Thy Disciples" (First stanza.) (This is No. 75 in the *American Student Hymnal.* If this is not available, substitute the second verse of "O Jesus, I Have Promised.")

SCRIPTURE: Matthew 4: 1-11

READING BY A BOY:

God who created me
Nimble and light of limb,
In three elements free,
To run, to ride, to swim;
Not when the sense is dim
But now from the heart of joy,
I would remember him:
Take the thanks of a boy.

Jesus, King and Lord,
Whose are my foes to fight,
Gird me with thy sword—
Swift and sharp and bright.
Thee would I serve if I might,
And conquer if I can,
From day-dawn 'till night:
Take the strength of a man.
—Henry C. Beeching

READING BY A GIRL:

To be alive—to feel a warning thrill
Dart through you when the day breaks cool and sweet,
To know that you are free and brave and strong,
And that the world waits—suppliant at your feet;
To have a mind that's clean, unfettered still,
To have a spirit shining with white light;
That's fine, true gladness—and it is what we,
The Youth of all the world, bring to the fight!
—By a Girl Reserve

LEADER: Jesus found God in meeting human need.

HYMN: (Second stanza of No. 75 in the *American Student Hymnal.* If you do not have this, substitute "At Even E'er the Sun Hath Set.")

SCRIPTURE: Matthew 12: 1-13

READING:

I love the name of Christ the Lord, the Man of Galilee,
Because he came to live and toil among the likes of me.
Let others sing the praises of a mighty King of Kings;
I love the Christ of common folks, the Lord of common things.

The beggars and the feeble ones, the poor and sick and blind,
The wayward and the tempted ones, were those he loved to find;
He lived with them to help them like a brother and a friend,
Or like some wandering workman finding things to mend.

. . . . . .

My job is just a poor man's job, my home is just a shack,
But on my humble residence he has never turned his back.
Let others sing their praises to a mighty King of Kings;
I love the Christ of common folks, the Lord of common things.
—George T. Liddell

READING: Matthew 7: 16-20, 24-29

LEADER: Jesus found God in facing defeat and death.

HYMN: Third stanza of No. 75 in the *American Student Hymnal.* (If you do not have access to this, substitute "'Tis Midnight, and on Olives Brow.")

SCRIPTURE: Mark 14: 32-42

READING:

All those who journey, soon or late,
Must pass within the garden's gate;
Must kneel alone in darkness there,
And battle with some fierce despair.
God pity those who cannot say:
"Not mine but thine;" who only pray:
"Let this cup pass," and cannot see
The purpose in Gethsemane.
—From *Poems of Power* by Ella Wheeler Wilcox. Used by permission, W. B. Conkey Co.

GUIDED MEDITATION:

Can we expect to find God unless we look for him where he may be found and meet the conditions under which he may become real to us? *(Pause)*

Can we find God unless, like Jesus, we make the decision of our life work in the light of service to humanity? *(Pause)*

Can we find God unless, like Jesus, we find him in meeting human need? *(Pause)*

Can we find God unless, like Jesus, we are willing to face defeat and death rather than yield our trust in men, in love, in God? Let us pray for strength and help in our search for God. *(Pause)*

HYMN: "Immortal Love, Forever Full"

A Quest for Worship

By John Irwin

It is our plan to emphasize worship and prayer during February and March according to plans of the Christian youth Council of North America. This little article will help your group in making prayer more vital.

THE trouble with this business of making the experience of young people central in the program of religious education," said a friend of mine recently, "is that you will be fooling around with a lot of surface questions and interests and never get down to the deep things of life. Take worship, for instance. How are you going to give young people an experience of worship unless you assume that they ought to have it and give it to them whether they ask for it or not?"

"The trouble with your question," I retorted, "is that you don't really believe that worship is a 'deep thing of life.' If it really is, it will come to the surface, not once, but a dozen times a year. And if you follow the questions and interests of your crowd you will lead them into a worship experience that will be many times more significant than one you give them because you know it is good for them."

How might an alert leader make a start with his group on a quest for a worship experience? Sometimes the "lead" for the quest will come in a quite unexpected way. Perhaps one of the group has noticed on the way to the class that the sanctuary is arranged for the Lord's Supper. "I'm not going to stay for church this morning," he announces. "Why not? " someone asks. And in the conversation that follows the leader has a chance to ask whether the group would like to make a study of this sacrament—how it has developed, what it has meant to various groups and what, if anything, it may mean to present-day young people.

How many times have you heard your group carry on a similar conversation as to why they don't attend the morning worship service of the church? Next time, why not get them to list their reasons and then ask them whether they think they have made their decision on the basis of enough evidence, whether intelligent people would casually bow out of their lives what has been a rich resource to countless people without making more effort to discover what values there may be in corporate worship and whether there may not be some ways to make it once more a significant experience for our time.

Let us suppose, for the sake of illustration, that the quest of your group started in this way. What kind of things would you do? Well, you might set aside several weeks, as many as proved necessary, to visit the worship services of other groups, report your discoveries and make experiments of your own based upon them. If your group had both morning and evening sessions, the morning one might be shortened to allow a brief statement of what to look for at the service you were going to attend, then a group could be visited and the evening period could be used for reports and discussion.

In almost every community different groups could be reached which would really afford an intensely interesting bird's-eye view of church history. One pastor took his young people on such a series of visits which included a synagogue, a Greek Orthodox church, a Roman Catholic mass, a German Lutheran service, a Friends Meeting, a Protestant Episcopal Morning Prayer and a Christian Science prayer meeting.

In the discussions which grew out of such a series of visits as this, the following points would need to be covered:

How did this group develop this conception of worship?

What are they trying to get at, what are they after?

Can we learn anything from their method?

What is its significance for us?

What steps could we take to incorporate the values they have found in our worship experiences?

The suggestions above are of necessity a very sketchy outline of a quest which might occupy a group from one to three months. But other procedures are possible. Often a question arises about the personal worship life. In a check list of 85 questions recently returned by 453 young people of high school age, sixth rank was given to the statement, "Getting an experience of prayer which is wholly reasonable and which means something to you." One leader reports that the following questions were among those asked with greatest frequency by high school boys and girls at his summer conferences: "Why pray? How can one pray? Does prayer make any difference? I can get along without praying." Such questions as these are in the minds of your young people. If you have their confidence, they are also being expressed.

How could you proceed in the group to give help with such individual and personal questions as these? One possibility would be to begin an investigation of where others have found God. What have been the experiences of great personalities from which we might get help? Bible material would be a rich resource with this study. The biography of religious leaders and pioneers could be supported by various members of the group. "Brother Lawrence" and *The Imitation of Christ* are examples of devotional literature that should be included in the enterprise. Someone might read Wieman's *Methods of Private Religious Living* and share with the group his idea of "worshipful problem solving." Another might look into the writings of such a modern mystic as Rufus Jones (*Finding the Trail of Life, The New Quest* etc.). Bundy has a new little book, *The Prayer Life of Jesus* which would be very suggestive.

From such an investigation as this each individual would have to make his own appropriation of what was helpful for his own problem. But individuals could be helped by a consideration in the group after each report of much the same series of questions as suggested for the previous enterprise.

One more possible approach to this quest for a worship experience will be suggested. Often our seasonal holidays and emphases give us an approach to a problem which at other times it is impossible to raise. The present wide usage of Armistice Day by church groups as a doorway through which to enter the whole question of international relationships is an example.

In the same way, the approaching Easter season can be used. Some churches are holding special Lenten services. The Catholic schoolmates of your group have come to their classes on Ash Wednesday with a smudge of gray on their foreheads. Stores and advertisers are exploiting the season with Easter merchandise. Here is an immediate experience which the wise leader can enrich tremendously. What is the real significance of this season? What can it mean for twentieth century youth? What in the experience of Jesus as he faced this crisis in his life is important for us? Can we expect to achieve his assurance of God unless we enter into similar experiences?

Perhaps these questions will be sufficient to suggest the lines which an enterprise growing out of this season should follow. A special effort should be made to make the group worship experiences meaningful. The programs suggested in this and the programs of worship for intermediates, seniors and young people will have this in mind.

Are the experiences which young people are having in your classes, departments, societies, and church services such that they are being helped to live a life of conscious fellowship with God which issues in moral dynamic? Would such enterprises as have been outlined here deepen and enrich their worship experience? Are we willing to pay the price in planning, trying new paths facing real issues, which such a program involves? These are questions which leaders of youth must face.

FEBRUARY SUGGESTIONS FOR THE SCHOOL WITH COMBINED DEPARTMENTS

*By Ann Davis**

"Be inspired with the belief that life is a great and noble calling; not a mean and grovelling thing that we are to shuffle through as we can, but an elevated and lofty destiny."—GLADSTONE.

Because February is usually thought of as the month of birthdays of great men and women, we are reminded of the wealth of life-challenging material which can be found on the pages of biography. Let us choose then, as a basis for our worship this month, examples of heroic living and make our aim one of inspiration to nobler, more effective living through acquaintance with worthy examples of such living, and appreciation for the heritage which we have received.

The service for the first Sunday is given in full to serve as an aid in preparing those for the other Sundays in the month for which materials are suggested.

The "call to worship" and the "offering service" will probably prove more effective if used without change throughout the month. These are given in full in the service for February 1.

THEME FOR THE MONTH: *Heroic Living*

February 1

THEME: *Home Heroes*

PRELUDE: "Pilgrim's Chorus" from Tannhauser, or "Marching with the Heroes"

CALL TO WORSHIP:

Leader: Oh magnify Jehovah with me,
And let us exalt his name together.
Response: When I consider thy heavens, the work of thy fingers,
The moon and the stars, which thou hast ordained;
What is man that thou art mindful of him?
And the son of man that thou visitest him?
For thou hast made him but little lower than God,
And crownest him with glory and honor.

HYMN: "Faith of Our Fathers"

* Chicago, Illinois.

S: Ask two or three of the young people tell in a few words the character traits ich they consider important to living roically one's everyday life, and to give amples of men and women who have exited them.

N: "God Send Us Men Whose Aim will Be"

ER:

ar God, our father, we thank thee that thou sent us men and women in the past whose has been to live out the laws of right. We e thee for mothers and fathers who are nt, courageous, strong, and true; and for ds who love the truth. Dear father, thou est that everyday living in the home, at l, at work, and in the church offers opporties for heroism which have been accepted built into the noble lives which we have near w, and we ask thy help in so reaching up to our opportunities that we too may see and hy will and build lives which will in every ht and word and deed express the laws of . In the name of Jesus, the Christ. Amen.

RY: "The Great Stone Face"

IN: "Father, Hear the Prayer We Offer"

ERING SERVICE:

der: Let each man do according as he hath rposed in his heart: not grudgingly, or of essity: for God loveth a cheerful giver.

rtory: "We Give Thee but Thine Own"
or
"Dear Lord and Father of Mankind"

yer: (Unison)
ceive these symbols of thy people's labor, rd, and be pleased to use alike them and for the kingdom of thy Son, for his name's ce. Amen.

February 8

THEME: *National Heroes*

IN: "Marching with the Heroes"
"Oh God, Beneath Thy Guiding Hand"
"Come, Let Us Join with Faithful Souls"
"O Beautiful, My Country"

IPTURE: Joshua 1: 1-9
Psalms 33: 12; 37: 6; 89: 14; 106: 3

CELLANEOUS SUGGESTIONS:

ief stories or character descriptions of two or e of the greatest heroes of your nation should iven as a part of the service. Poems concernthese men and women are easily found. Those n here are only examples of the material avail-

"He is Not Dead"

is not dead. France knows he is not dead;
stirs strong hearts in Spain and Germany,
far Siberian mines his words are said;
calls poor serfs about him in the night,
whispers of a power that laughs at kings,
of a force that breaks the strongest chain;
d tyranny feels his might
ring away its deepest fastenings,
jeweled scepters threaten him in vain.
rs pass away, but freedom does not pass,
ones crumble, but man's birthright crumbles not,
like the wind across the prairie grass,
hole world's aspirations fan this spot
h ceaseless panting after liberty,
breath of which would make dark Russia fair,
blow sweet summer through the exile's cave,
id set the exile free;
which I pray, here in the open air
Freedom's morning-tide, by Lincoln's grave.
—MAURICE THOMPSON

"Washington and Lincoln"

stars alone of primal magnitude,
beacons in our firmament of fame,
e for all men with benison the same:
day's loud labor by the night renewed,
templed silences where none intrude,
leaders followed by the street's acclaim,
solitary student by his flame,
watcher in the battle's interlude.
ways and works of men they shine upon:
now and then beneath their golden light
idden meteor reddens and is gone;
now and then a star grows strangely bright,
wing all eyes, then dwindles in the night;
the eternal sentinels shine on.
—WENDELL PHILLIPS STAFFORD

YER:

God, thou great Governor of the world, we thee for all who hold public office and power; the life, the welfare, and the virtue of the le.
engthen the sense of duty in our political life. e our commonwealth of the deep causes of uption which have so often made sin profitable uprightness hard. May every servant of the e remember that public office is a public trust.

Breathe a new spirit into all our nation. Lift us out of the mire of past failure: gird us for the day's work.

Give our leaders a new vision of the possible future of our country and set their hearts on fire with large resolves.

Raise up a generation of public men, who will have the faith and daring of the Kingdom of God in their hearts, and who will enlist for life in a holy warfare for the freedom and rights of the people. Amen.

February 15

THEME: *World Heroes*

HYMNS: "Forward Through the Ages"
"In Christ There is No East or West"
"Thy hand, O God, has Guided Thy Flock" (Use to tune of "The Church's One Foundation")

Thy hand, O God, has guided Thy flock, from age to age;
The wondrous tale is written, Full clear, on every page;
Our fathers owned thy goodness, and we thy deeds record;
And both of this bear witness, "One church, one faith, one Lord."

Thy mercy will not fail us, Nor leave thy work undone;
With thy right hand to help us, The victory shall be won:
And then, by men and angels, Thy name shall be adored,
And this shall be their anthem, "One church, one faith, one Lord."

—From *The American Student Hymnal*, Century Co. Used by permission.

SCRIPTURE: Psalm 67
I Cor. 3: 10-23
Acts 26: 2-19

MISCELLANEOUS SUGGESTIONS: Have brief items told about world leaders in various fields such as, science, exploration, peace, etc. or this service may quite naturally take on a missionary emphasis. Perhaps the best way to present to the group the heroic qualities of missionaries is to select one who seems representative and tell his story. Following is a brief story of David Livingstone which will appeal to all ages.

Early in the last century, in a modest Scottish home, a father and his son sat together late into the night. In the morning the son was to set out on a long journey, and neither knew whether they would meet in that little cottage again.

Few words were spoken, for they were not given to expressing their feelings overmuch, and we may imagine that some of the time was spent in silence. As the night wore on, the father took from the mantel the family Bible and read very slowly, as if each word for him were fraught with treasured meaning, the hundred and twenty-first Psalm. How those words, expressing what the Psalmist knew about God in the time of long ago, rang through the quiet air of that parting night! (Here the story-teller may read the Psalm.)

In the strength of that faith David Livingstone and his father said good-by in the early morning, and in the remembrance of it David Livingstone lived through many long years, during which God cared for him as he faithfully carried the story of the great Heavenly Father to the black races in Africa and fought the heartless slave trade.

Through all the years when he traveled through the wilderness, or founded mission stations, or taught the people, he was conscious of that Presence with him. It was not an easy life that he had undertaken. Dangers abounded on every hand and sickness came to him often. But his courage was equal to every test.

At first when he went into some of the villages he found that the natives were very suspicious of all white men, because the slave traders who carried off their people were the only white men they knew. But bit by bit they came to trust him as he lived among them. At one time there came a great test of their faith in him and of his worthiness to be trusted. He was a long distance in the interior of Africa at a time when his supplies were low. Word came that a steamer with supplies would arrive at a certain port in a few months' time. It was very necessary to reach the coast in time to meet it, and besides, Livingstone was anxious to send letters and messages to his children and friends in England. He needed a great many men to carry food and equipment and to guard against robbers and brigands on the way. It was a very long journey through tribes hostile to the people with him. Some of those who knew him best were very willing to go, but more were needed. The men hesitated because they were afraid Livingstone would go on the steamer and they could never get home again by themselves.

But Livingstone promised: "I will come back, and bring you back with me. I promise, and you know I always keep my word."

"It is so," they said. "Bwana always does what he says. We will go."

So they started with him on the long and dangerous journey. On the way Livingstone became very ill with fever. Difficulties of all sorts befell them. He was still very ill when they reached the coast, and his friends begged him to go home to England for a rest.

"Come to England with us," they said. "You are ill and the sea voyage would do you good. You will never make the journey back through that fever-stricken land. Isn't it better to see your friends and children, to be taken care of so that you may live many more years to carry on your work than to keep your word to a few savages like these?"

If David Livingstone ever needed God's help, surely he needed it then. We may be sure he received it, for he kept his word. He said good-by to his white friends and started back on that long journey, meeting again with sickness and attacks by bands of robbers and by wild beasts. But it was worth while, for it won the hearts of the black men. For long years every white man, who went into the parts of Africa where Livingstone has been, received a hearty welcome because of his life among these people, and many of them came to know God through him.

—From *Junior Worship Materials* by Nellie V. Burgess, Copyright 1930. Used by permission of Cokesbury Press, Publishers.

February 22

THEME: *The Great Hero*

HYMNS: "Rise Up O Men of God"
"Fairest Lord Jesus"
"Tell Me the Stories of Jesus" (sung by a group of children)
"Beneath the Cross of Jesus"

SCRIPTURE: Matthew 4: 1-11
John 1: 1-16
I Cor. 3: 10-23

MISCELLANEOUS SUGGESTIONS:

"A Virile Christ"

Give us a virile Christ for these rough days!
You painters, sculptors, show the warrior bold;
And you who turn mere words to gleaming gold,
Too long your lips have sounded in the praise
Of patience and humility. Our ways
Have parted from the quietude of old;
We need a man of strength with us to hold
The very breach of Death without amaze.
Did He not scourge from temple courts the thieves?
And make the arch-fiend's self again to fall?
And blast the fig-tree that was only leaves?
And still the raging tumult of the seas?
Did he not bear the greatest pain of all,
Silent, upon the cross on Calvary?
—Used by permission, *The Christian Century*.
—REX BOUNDY

"Excellency of Christ"

He is a path, if any be misled;
He is a robe, if any naked be;
If any chance to hunger, he is bread;
If any be a bondman he is free;
If any be but weak, how strong is he!
To dead men life he is, to sick men health;
To blind men sight, and to the needy wealth;
A pleasure without loss, a treasure without stealth.
—GILES FLETCHER

Send the Journal to a Friend

"A coat of many colors"

This illustration (very much reduced from the original) gives an idea of the attractive material we offer for coloring and other handwork in connection with the **Graded Lessons.** This set is simple and practical and designed for supplementary use in the Beginners and Primary grades. Something for the child to do every Sunday in the year. The material for the child is **all** prepared, with Handbook of instructions for the teacher.

Send stamp for Specimen Pages

MILLER PUBLISHING CO.
Dept. HW
161 Front Ave., Salamanca, N. Y.

HAND WORK

By Martha Tarbell, Ph. D.

1931

Tarbell's TEACHERS Guide

Largest and Best in the World — TARBELL'S TEACHERS GUIDE FOR THE SUNDAY SCHOOL LESSONS

Ask Any International S.S. Lesson Teacher!

Cloth, $1.90
(Postpaid, $2.00)

A PATHFINDER for Quarter of a Century

The 1931 volume is superior to all previous issues. You will be delighted especially with the improved, more legible type, the better quality white paper, the better and more numerous illustrations—all contributing to make "Tarbell's" *a New and Improved Teacher's Guide for 1931.*

TARBELL'S TEACHERS GUIDE
ASK THE TEACHER WHO USES IT

Twenty-five Years a Steadily Growing Influence in Church School Development

Read What "The Expositor" Says:

"Thousands of S. S. Teachers will welcome the new volume. They will value its light from Oriental life. Its graded presentation of the material for adults, young people, seniors and intermediates. In short, it is a golden treasury for every teacher of the International S. S. Lessons, unsurpassed in its field."

FLEMING H. REVELL COMPANY, Publishers
NEW YORK, 158 Fifth Avenue :: CHICAGO, 851 Cass Street

FIFTH AVENUE, NEW YORK

AUTOMOBILE ENTRANCE, EAST 27th STREET

PRINCE GEORGE HOTEL

Welcome to this INN of HOSPITALITY in NEW YORK

Fifth Ave. and 28th St.

Alburn M. Gutterson, *Mgr.*

A HOME IN THE HEART OF THINGS near Churches, Department Stores and all Transportation Lines

1,000 Rooms with Bath
Single with Bath $3.00 to $4.00
Double $4.00 to $6.00

A Matron is in attendance for the comfort and convenience of ladies traveling alone

Members of the
INTERNATIONAL COUNCIL STAFF
stop at the
PRINCE GEORGE HOTEL

AUTOMOBILE ENTRANCE, EAST 28th STREET

DINING ROOM ENTRANCE, MADISON AVENUE

LEADER'S HANDBOOK SERIES

Four books on the religious education of important age groups with special attention to the use of missionary material in the education process. Each volume by a recognized authority.

The MISSIONARY EDUCATION of BEGINNERS
By Jessie Eleanor Moore

The MISSIONARY EDUCATION of PRIMARY CHILDREN
By Wilhelmina Stooker

The MISSIONARY EDUCATION OF JUNIORS
By J. Gertrude Hutton

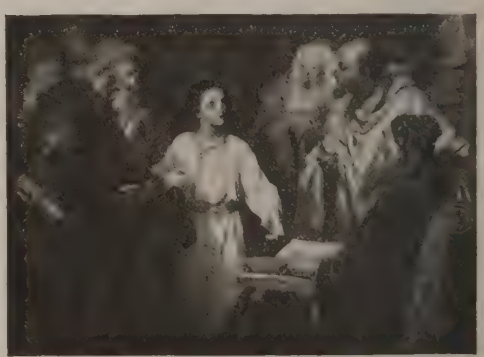
The MISSIONARY EDUCATION OF INTERMEDIATES
By Mabel Gardner Kerschner

$1.00 each

Missionary Education Movement
(*The Friendship Press*)
150 Fifth Avenue New York

The Perry Pictures

These pictures at very little cost will furnish valuable aid in teaching the Church School lessons.



Christ and the Doctors — *Hofmann*

One Cent Size 3x3½. For 50 or more.
Two Cent Size 5½x8. For 25 or more.

Send 50 cents for 25 pictures on the Life of Christ, or 25 for Children, or 25 Art Subjects. Size 5½x8.

Large Pictures for Framing. Artotypes
Size 22x28 inches, including the margin. $1.00 each for two or more; $1.25 for one. Send $2.00 for the above picture and The Good Shepherd.

Send 15 cents in coin or stamps for our 64-page Catalogue of 1600 miniature illustrations.

The Perry Pictures Co. Box 778, Malden, Mass.

What's Happening in Religious Education

interesting scheme of religious instruction has just been drawn up for Italian ols. It will extend over three or four s, and its general outline is as follows: 1) Instruction on the principal events of Old Testament; the life of Christ; and history of the Church with special refer: to Italy.

2) Instruction on the principal dogmas; the Sacraments; on prayer; and on the gy.

3) The end of man and the Christian ality; the commandments of God and the rees of the Church; readings, with comit, from the writings of the saints and of gious authors.

In gymnasiums there is to be fuller inction on "The development of the Church ughout the centuries and her influence civilization, literature, and art, with spereference to Italy." In schools for classi studies there is to be instruction on igious literature, particularly Italian; also the religious, historical, moral, and literalue of the Old and New Testament." er schools, such as the "Instituto Magis-e," will extend instruction further to:

a) The Middle Ages and the Renaisce; the Catholic reform; the movement of holic reform in our own days with parlar reference to the men, the writings, the institutions of Italy.

b) Ethical, cultural, and social aims of gious teaching and its influence on the mation of conscience, will, and character.

HE Evangelical Church is in the process of compiling a new "Evangelical Church ool Hymnal." Every effort is being put th to make this book of great value to ngelical churches in their work of reous education. In addition to some 350 nns, this new hymnal will contain worship vices, scripture readings, call to worship, ected prayers and many other valuable tures of interest to church school workers. e completed hymnal will probably be ready ly in 1931.

R. ROBBINS WOLCOTT BARSTOW for the past six years minister of the st Congregational Church in Madison, sconsin, was inaugurated as President of Hartford Seminary Foundation, in Hartl, Connecticut, on October 28.

QUESTION and answer period on probems in religious education is conducted radio, for Sunday school workers in Kan, Oklahoma, Arkansas, and Missouri, spel attention being paid to the guidance of ult teachers who use the International Sun School Lessons. These programs are nsored through the cooperative efforts of state councils of religious education and workers in that territory, and the various olishing houses have supplied materials d books to be used in their preparation. e purpose of the broadcasting is to furh, without cost, an impartial, informanal, and inspirational service for Sunday ool workers of all denominations.

R. ALLEN MACY DULLES, who for twenty-six years was professor of theism d apoligetics at Auburn Theological Semary, died on November 13.

R. J. FRANCIS LEE, Editor of Church School Literature for the African Methst Episcopal Zion Church, died on Novem- 13, at Charlotte, North Carolina.

THE Berean Presbyterian Church (colored) Philadelphia, Pennsylvania, recently celebrated its fiftieth anniversary, commemorating at that time the spirit and enthusiasm of the young minister, Matthew Anderson, who, half a cenury ago, founded the church which was destined not only to gain the admiration and respect of both white and colored men of Philadelphia, but which has earned for itself a national reputation.

DR. WADE CRAWFORD BARCLAY, Director of Religious education in Foreign Fields for the Methodist Episcopal Church, is in Japan for a four months' study with Japanese leaders and missionaries who are interested in the specific problems involved in the creation of an adequate program of religious education for that country.

THE editor of the *Jewish Tribune* asked Dr. John Haynes Holmes of the Community Church, New York City, to prepare a list of the five greatest Jews of history. Dr. Holmes, making his selection on the basis of character, intellect, moral idealism, spiritual vision, and universal scope and range, offers the following names of the five leaders, according to his estimate: Moses, Isaiah, Jesus, Spinoza, Karl Marx. Of Jesus, Dr. Holmes says: "Thirdly, I name Jesus, whom I reverence as the greatest spiritual genius in human history—as unapproachable in the realm of the spirit as Shakespeare is in the realm of song. . . ."

THE MORROW LIBRARY is the latest acquisition of the Preparatory Department of Constantinople Woman's College, Istanboul, Turkey.

Funds for this library were given by Mrs. Dwight Whitney Morrow at the instigation of Miss Alice Morrow, sister of Ambassador Morrow, who has spent the past two years as hostess at Constantinople Woman's College and as supervisor of the study hall for the Preparatory School.

Miss Annie Cutter of the Cleveland Public Library, sister of Mrs. Morrow, advised on the selection of the books for this library and the expenditure of the $1200 gift. Reference books as well as works suitable for cultural and leisure time reading are included.

Students named the library "The Morrow Library."

JEWS, Catholics, and Protestants are cooperating in an effort to determine the underlying causes of the present widespread unemployment situation with a view to discovering permanent correctives. Under the auspices of these three bodies a conference of unusual significance will be held in Washington, D. C., on January 26 and 27. Representatives of the Federal Council are in weekly touch with prominent Jewish rabbis and social workers and Catholic leaders of long experience. The proposed January conference will not attempt to suggest temporary means of relieving unemployment. It will concern itself rather with future preventatives.

ANNOUNCEMENT has been received of the death of Dr. Edwin C. Dargan, for many years prominent in the work of the Southern Baptist Convention. In addition to several important pastorates he has served as editorial secretary of the Sunday School Board at Nashville, professor of homiletics in the Theological Seminary at Louisville, and president of the Southern Baptist Convention.

DR. PAUL H. VIETH, Superintendent of Educational Administration in the International Council of Religious Education, will spend the second semester of the academic year as visiting professor of religious education in the School of Religion of Duke University, Durham, North Carolina. His leave of absence from the Council will be for the five months, February to June.

DR. E. B. CHAPPELL, retired Sunday School Editor for the Methodist Episcopal Church, South, is spending some months in travel abroad. He will visit many centers of interest in European countries from which he has consented to write his impressions for the various periodicals of his denomination.

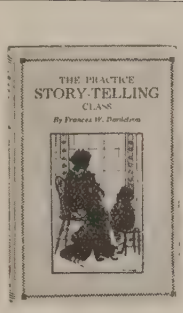
DR. FOSDICK has officially announced that his church will offer diversified types of worship this year. Sunday morning there will be study and discussion groups for all ages; at the eleven o'clock hour there will be preaching; in the afternoon an unprogramed service with the Friends, and its opposite, a liturgical service with music; at night the worship service with drama."

IT HAS been reported that Mr. J. D. Rockefeller, Jr., who already has made a contribution toward the Craig Colony Chapel, will add a generous amount to that gift if $60,000 is raised by a specified date. Years ago the Roman Catholics provided a suitable chapel for the use of the adherents of that faith, and during all of the history of that institution the Protestants have worshiped in a most unattractive hall used for dances and entertainments. In Craig Colony for epileptics, at Sonyea, New York, nine hundred Protestants, many coming from homes of culture and most of the time in normal mental condition, are without hope of recovery, and possibly more than any other defective group of people are able to appreciate all that is done for them.

THE program of religious education for the Grace Methodist Episcopal Church of Rochester, New York, will be under the directorship of Miss Alice May Loop, formerly of the United Church, Bellows Falls, Vermont.

THE first International Congress of Religious Psychology will be held under the auspices of the International Society for Religious Psychology in the Vienna University from May 26 to May 31, 1931. The most important problems of recent religious psychology are to be discussed from the various viewpoints (educational, experimental, sociological, psychiatric, pathological, theological, and occultistic), the main subject being the psychic basis of religious unbelief of our days. Many highly renowned scientists in various countries have promised to deliver lectures or read papers at this Congress. Opportunities to see the city of Vienna and important institutions will be amply provided for. Programs, facilities, table of sightseeings, and all current information may be secured from Dr. Karl Beth, Vienna VII, Zitterhofergass 8, Austria, fifty cents in stamps to be included.

AT A MEETING of the New York Exchange Club, during August, Dr. Benjamin F. Battin, vice president of the National Surety Company, presented an estimate of the cost of crime and fraudulent transactions in the United States which he placed at $7,500,000,000 annually. This loss, it was pointed out, is reflected indirectly in the cost of fuel, rent, food, clothing, amusements, and sports. Basing his statement on investigations by the National Surety Company, Dr. Battin asserted that the average citizen suffers most from financial losses due to fraudulent bankruptcy and concealment of assets in insolvency cases, the total cost of which he put at $750,000,000 annually. He also quoted a leading expert on the consumption of drugs and narcotics to the effect that each year about $1,000,000,000 are spent surreptitiously for morphine, cocaine, heroin, and other forbidden drugs.



The Practice Story-Telling Class

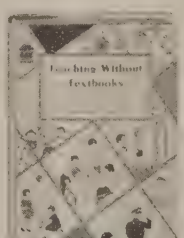
Frances W. Danielson

Teachers need this book. "By acting upon its suggestions and comparing their efforts with those of the members of the story telling class whose activities are here recorded, they will find themselves overcoming shyness and developing confidence and joy in telling stories." — *From the Foreword by Mary Alice Jones.* Cloth, $1.25.

Teaching Without Textbooks

Edited by Frances W. Danielson and Jeanette E. Perkins

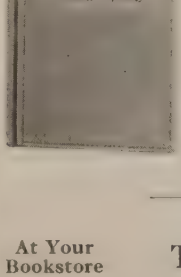
Stories and records of actual classes showing leaders breaking away from the limiting bounds of a single course of study to draw from any source available that which will add meaning to the experiences of the children and help them to grow in Christian living. Cloth, $2.00.



You Can Learn to Teach

Margaret Slattery

"In this very virile product of her pen, Miss Slattery herself teaches most effectively and inspires to efficient leadership all teachers of youth. This book should be privately owned by every church-school teacher in America." — *International Journal of Religious Education.* Cloth, $1.35.



Training Young People in Worship

H. T. Stock and E. L. Shaver

"Without doubt this book is the most important volume on worship published during the past five years. Written by men with high talent in young people's work, it will go far in solving the problems teachers have encountered in developing normal and fruitful services of worship." — *Church School Journal.* Cloth, $1.25.

At Your Bookstore — **THE PILGRIM PRESS** — Boston Chicago

THREE international older boys' camps were held this summer by the World Committee of the Y.M.C.A. The first one took place in Faenoe, Denmark. Nearly a hundred Y.M.C.A. boy scouts and their leaders, representing seven nations, were present at this camp. It was the first occasion on which Y.M.C.A. scouts have been brought together. G. Rex Gifford, of England, was the camp chief, while scout leaders of Sweden, Germany, France, Denmark, Latvia, and Esthonia were very active not only in the camp for the older boys, but also in the leaders' conference held in connection with the camp.

The second International Secondary Schoolboys' camp was held in Bruar, Blair Atholl, Scotland, under the leadership of Stanley Nairne, Carl von Prosch, Dr. Kerz, and W. G. Morgan. Boys from secondary schools thoroughly enjoyed their days together in Scotland as they considered some of the problems of vital concern to school boys. The general theme of the conference was "Jesus and Men."

The third was held on the beautifully equipped camp grounds of the Y.M.C.A. of Czechoslovakia with the following nations represented: Czechoslovakia, England, Germany, Denmark, Sweden, Poland, United States, Austria, Hungary, Greece, Switzerland, and Holland. The camp used as the basis for their discussion the four major questions which are being considered by the older boys in the World's Conference in 1931, namely: "Helping Boys to Know and to Respond to God"; "The Older Boy and the Association"; "The Older Boy and his Social and Industrial Relationships"; "The Older Boy and his National, International, and Inter-racial Relationships." Professor Em. Radl of Prague led the group in their discussion of the international relationship.

UNIVERSAL yearning for more knowledge of the Bible is on the increase, according to the records of the National Home Study Council, Washington, D. C. One non-denominational school in this country, which is devoted exclusively to biblical teaching, is reported to have students and organized classes in the equatorial and polar regions as well as in every state in this country and in virtually every important country of the world.

One student, for example, is an officer of an Alaskan fisheries company who works out his lessons in a cabin of a boat which sails in the Bering Sea and the Yukon River. Another is a European opera singer who was a baroness during the Czarist regime in Russia. In equatorial Africa the school has a class which travels to its meeting-place in ox-carts.

A PICTURE-RENTAL service will be financed at Lawrence College, Appleton, Wisconsin, by a gift of $2,000 from the Carnegie Corporation. Through this plan students will be able to rent pictures and hang them in their rooms at a very nominal cost per semester. More than fifty pictures, including originals by Whistler, DeGoya, Max Pollack, and many other artists of distinction, are available for the students to check out much as they would a book from the library. The pictures may be changed as often as a student wishes, and may even be purchased if he desires.

DR. STEVEN J. COREY was elected head of the Disciples Convention in Washington. He has been vice president and foreign secretary of the work of the United Christian Missionary Society, and during the last year has served as acting president. The religious education work of the Disciples Church is carried on as a department of the United Christian Missionary Society, of which Ro. G. Ross is general secretary.

The Pastor and the Church School

(Continued from page 8)

determination to forget myself and do a greater work for Christ. A new heart and new courage for my task. . . . Dynamite to us out of the ruts of formalism. . . . A new look at Christ. A newly found faith that the day of the church is not past but only dawning. . . . A cure for my growing tendency toward cism regarding the place and work of the church in this ern day. . . . I had begun to despair of the church; I now see ry ahead. . . . A new society living the life of Jesus. . . . e been deeply concerned for some time as to what attitude I take, and what lines to follow toward my whole church problem, cially, my young people. I am now clear as to the course I ld pursue. My whole life has received a new intellectual and tual stimulation. . . . The Conference to me was a voice crying ue wilderness of church unrest preparing the way. . . . The Conence opened a door of opportunity to me. It put within my reach chnique which means a new day for my ministry and the cause eligious education. . . . I have been confused by the maze of hology and method and this indicated the way out. Here we e to know sources, trends, and the underlying principles of the er educational approach. . . The theory and practice of such onference will serve as stimulus and guidance in the growing cational responsibilities of my task. . . . Reverently considering vital in the old, courageously facing the facts of the present, we e led in a careful study of the newer and scientific approach to church problems. It was the fine blending of the vital and nanent in the old with the vital and essential in the new that sed us all to see the place and the need of real religious educain the church program. We humbly believe that the spirit of tecost was upon our daily assembly in that upper room and that Holy Spirit was leading us to a profounder experience and ing us to a more Christlike life among our fellowmen.

What pastor can read these statements and not feel that se men have actually found something that will enrich l empower their ministry. It is not to the discredit of se men that they are not already acquainted with these ent trends in psychology and educational practice. It s not in their seminary training and only recently have methods of bringing it to their attention been developed. ch conferences and seminars bridge the gap between past ining and present need. A unique value is in the fact t membership is limited to ministers. They are not barrassed by the presence of laymen before whom some ght hesitate to reveal their own needs as is frequently the case in other types of training schools. They are a spiritual retreat and are conducted according to a method that permits each to present his own problem, make such contribution as he is able and receive all the benefit of the creative thinking that such a group offers.

As introductory to the entire matter, I commend the new book by Harry C. Munro, *The Pastor and Religious Education* (Abingdon Press. $2.00). Here is a book that will help many a pastor to a richer and more productive ministry, as well as a better understanding of the place of religious education in his own program.

What the School's Records Revealed

(Continued from page 22)

us. It is admittedly more difficult to carry on the training without better parental support. We have for years demonstrated statistically that the presence of the parent is a tremendous help in holding the child. The figures do seem to indicate a startling indifference on the part of the parents or at least a disposition to place the responsibility on other shoulders. The great majority of our children are taught by volunteer workers other than parents.

On the other hand, the figures show with equal clarity a tremendous missionary outreach on the part of the church and the school. It shows a decided community influence. Should we not, at least mingle with our criticism a rejoicing that these children and young people have been entrusted to us and that we have the opportunity to exert perhaps the only religious influence which comes into their lives. If we are working in the service of the Master and promoting his interests, we have a wonderful opportunity presented to us.

May we add the further comment that this great number of unreached and apparently uncooperating parents have probably, most of them, not had a personal invitation from some member of an adult class. It would seem to offer the finest possible list of prospects.

uilding Character
WITH INTERMEDIATES

Handbooks for Leaders of—
Pioneer Boys in the Christian Quest
Pioneer Girls in the Christian Quest
$1.00 Each

Books of Discovery for—
Pioneer Boys in the Christian Quest
Pioneer Girls in the Christian Quest
25 cents each

"These boys and girls are taught to carry their religion out into every channel of activity and to make practical use of it in determining what is right and what is wrong, in playing games, in camping, in holding meetings, in ndying geography, in being patriotic, in ding odd jobs and in countless other tivities that are so natural and spontanus in life during those years. The purpose this club program is to make religion actical and vital in the lives of these boys d girls. —*Dr. Norman E. Richardson*

THE WESTMINSTER PRESS

PHILADELPHIA. Witherspoon Building
W YORK 6 Fifth Avenue
HICAGO 6 S. Wabash Avenue
TTSBURGH anite Building
NASHVILLE 711 Church Street
ST. LOUIS 914 Pine Street
SAN FRANCISCO 234 McAllister Street

Good Records for Secretary Sent on Inspection

Eilers Sunday School Record
Cloth bound 8½x11. Neatly ruled in red and blue. Has attendance and collection for entire quarter on page. A time saver. Has all necessary forms for Sect'y for 22 classes, $1.25, 50 classes, $1.75.

Hobart's Secretary and Treas. Record
Size 8½x11. Cloth bound. Neatly ruled in red and blue. Strong paper. For keeping individual record of each scholar by classes. Has all other necessary forms. 20 classes, $1.25, 40 classes, $2.00.

Hobart's Condensed Sunday School Record
Size 6½x8½. Neatly ruled in red and blue. Strong paper. For keeping record of scholar by class. Has other necessary forms. 20 classes, 75c, 40 classes, $1.20.

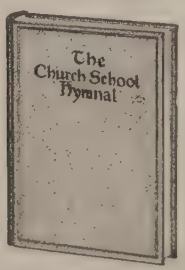
Eilers Superintendent's Pocket Record
For 40 classes. Heavy cover. Everything a Superintendent should do. Has pages for marking or planning. 100 pages, 40c.

Best Class Books
Eilers class and guide books. Neat covers. For 12 scholars. Helps to teachers. 4 colored maps, 8c.—Hobart's Continuous Class Books for 30 scholars or 15 for two years. Four colored maps, 8c.—Clark's Sunday School Class Book for 36 scholars, 5c.—"Eilers International Sunday School Collection Envelopes" Blue cloth lined. Strongest made, 6c. "LeRoy's Attendance and Collection Envelopes" Blue cloth lined. For attendance and collections of class for year, 6c.

Samples Free
Send for Catalogue of Good Things

A. H. EILERS & CO.
1322 Pine Street St. Louis, Mo.

"THE CHURCH SCHOOL HYMNAL"



Recommended by educators throughout the country. One of the very finest collection of Hymns. We heartily recommend it. Beautiful, durable binding. Excellent Orders of Worship.

$70.00 the hundred. Splendidly arranged orchestration (including saxophone), $15.00 the set. Delivery extra.

Write for new catalogues: Music, Books, and Church and Sunday School Supplies.

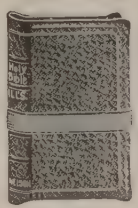
HEIDELBERG PRESS
1505 Race St.
PHILADELPHIA PENNA.

NELSON BIBLES

"Beauty and Dignity in every Detail" describes the Nelson ideal in the physical make-up of the Book of Books. The experience of more than a century in publishing has produced the incomparable Nelson Bibles. Supplied with Nelson *Guaranteed* Bindings, both the

KING JAMES VERSION *and* AMERICAN STANDARD VERSION

are printed in all the most desirable styles of type. To choose exactly the right Bible for home, for school, for every purpose, you really should have a Nelson Bible List. *Send for it!*



Sunday School Scholars Bible

Especially suitable for Gifts or Rewards. Contains Old and New Testaments, Colored Maps, Frontispiece, Presentation Page, also a series of Practical and useful Helps, and Bible Questions and Answers, and beautifully colored illustrations. An appropriate edition for the young.
Printed in Bold Pronouncing Type (with names marked for pronunciation), on fine Bible paper.
Page size 4¼x6½ inches.

SPECIMEN TYPE

dren of Is′rā-ĕl, and shall say unto them, The God of your fathers hath sent me unto you; and they | shall ask of her her that sojourn jewels of silver,

92 Genuine leather, Morocco grain, divinity circuit overlapping covers, round corners, red under gold edges, gold side and back stamping $3.50

The Bible for Minister and Traveller

Contains Old and New Testament, 60,000 full center column References, and Colored Maps.
Printed in Bold Minion Pronouncing Type (names marked for pronunciation), on India paper—only ¾ of inch thick. A most convenient size Bible.
Page size 4⅞x7 inches.

SPECIMEN TYPE

21 kWhen thou shalt vow a vow unto Jē-hō′vāh thy God, thou shalt not be slack to pay it: for Jē-hō′vāh thy God will surely require it of thee; | a ch. 22. 13-21; Num. 5. 12, 28 b Mt. 5. 31; 19. 7-9. | as ye 10 bor g not

153X Genuine leather, Morocco grain, divinity circuit overlapping covers, leather lined, silk sewed, round corners, red under gold edges, gold back stamping $5.25

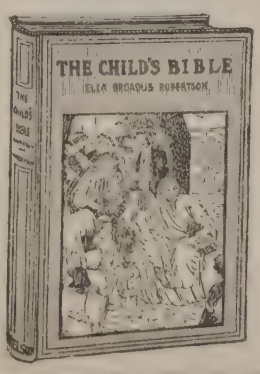
The Most Economical Bible Ever Published

An edition especially suitable at an extremely low price for the Pews, Sunday School, Prayer Meeting Room, and other School uses.
Printed in a clear easy to read Brevier type, and in a size convenient to handle.
Contains Old and New Testaments—No Maps or Helps.
Page Size 4½x7⅛ inches.

SPECIMEN TYPE

the boat was covered with the waves: but he was asleep. 25 And they came to him, and awoke him,

1900 Durably bound in Black Cloth, round corners, red edges. Each, $1.00. Per Dozen, $10.80.



The Child's Bible

Illustrated

Selected and arranged by Ella B. Robertson, being connected readings from the Old and New Testaments, taken from the American Standard Bible.

A Story of the Bible and its characters which appeals to the child.

Blue Cloth, illustrated panel cover, with attractive Jacket..... $1.50

The American Standard Bible is the only translation which has the authority of 99 foremost Bible Scholars. It is the only recent translation which is authoritative, and the only translation which is American and non-sectarian. It is impossible to find in it any of the theological bias which has often been allowed to color Bible translations. And the American Standard Bible is understandable—impossible to misunderstand—because it presents the Bible in the terms and the language of the present day.

The American Standard Bible can be obtained in hundreds of different styles of type and binding. (See examples of various styles opposite). Buy a copy at your booksellers', and read some of the old stories again—see how much more meaning they have in a version which is most accurate and understandable. Or, if you prefer to find out more about the American Standard Version, mail the coupon below for a copy of The Wonderful Story of the Bible, which traces the history of the many Bible translations. It is valuable—and FREE.

Thomas Nelson & Sons
381-385 P Fourth Avenue, New York City

Dear Sirs: Kindly send me a FREE copy of your book entitled "The Wonderful Story," telling how the Bible came down through the ages. This does not obligate me in any way.

Name.....

Street No.....

City.....

THOMAS NELSON & SONS
381 Fourth Ave., New York

NEW BOOKS

he Pastor and Religious Education. arry C. Munro. New York, The Abing- Press, 1930. 227 p. Price $2.00.

his book comes to grips with contempo- problems, showing how a developing rch, led by a minister-educator, can meet needs of changing modern life. At first reader may fear that Mr. Munro is an oclast, because he is so annihilatingly ac- te in portraying things-as-they-ought-not- e; however, he shows the way out: the rch as a school in Christian living should ide the experience of graded worship, a ns of assimilating the racial religious tage into individual life, training in its of helpfulness, and inspiring fellow- .

he author has no bag of tricks from which extracts magic methods; rather, he has ged out a sound philosophy of Christian cation, which he expresses convincingly, n concretely practical suggestions for put- his principles into operation.

ere is a volume that every minister should l, for it discusses why youth does not stay church; how the minister can hold his ng people; the process of conversion; the ior church; the expanded session; the ded church; the pastor, his own educa- al director. Some pertinent chapter head- s are: "What Is the Church Trying To ?" "Can Religious Education Remain a men's Movement?" "Does a Director ve the Problem?" "Can the Minister e on Another Task?"

—Rev. Harold F. Humbert

Worship in the Church School. By herman Wallace. Philadelphia, The Jud- Press, 1930. 168 p. Price $1.00.

Ir. Wallace sets forth the peculiar need worship in our day and then describes an eresting list of varieties of it that he has n. He shows the place of worship in the tory of the race and in the needs of the l and gives a chapter to the meaning and pose of worship. Worship has a distinct e in the church school in developing a re- ious experience and Christian character. lpful examples of worship services for the ious departments are given. The means to used in worship, such as the Bible, prayer, ic, and the offerings—are treated help- ly. Aids, such as atmosphere, art, nature, ies, brief messages in the form of talks, taken up. How to build and how to duct a worship service are then treated. rship outside the church school is also vided for. The average church school der will find many practical suggestions. is an approved textbook in the Standard dership Curriculum.

—P. R. H.

The Eastern Colour of the Bible. By orge H. Scherer. New York, Fleming H. ell Company. 122 p. Price $1.25.

or more than twenty years Mr. Scherer lived and worked in Palestine. For some e he has been general secretary of the ble Lands Sunday School Union for Chris- n Education. After having spent the past months studying in the United States and ing represented the Bible Lands Sunday ool Union at the Toronto Convention, Mr. herer has returned to his work in Palestine. speaks from a rich background of ex- ience and may well be considered an hority on the subject about which he tes.

The author believes that it is impossible to derstand the Bible unless one understands at least something of the customs of the people of Bible lands. He laments the fact that many fail to see the beauties of the pictures painted by the oriental artists of the Bible, in their search for literal and scientific accuracy. "It is the purpose of this book to try to catch something of the color and spirit of the East . . . and to help the Bible student understand the Scriptures by helping him to understand the life, the customs, and the spirit of the men and women of the Bible." Mr. Scherer has purposely avoided any theological interpretation of biblical events and has discussed in a most interesting fashion such things as: "Vines and Trees," "Trades and Professions," "Food," "Dress," "Family Relations," "Religious attitudes and ceremonies," etc. In the light of his valuable knowledge of these things he has given the oriental setting for many of the incidents of the Bible—particularly Christ's parables.

Young people, even of junior age, as well as adults, will find this book most interesting and stimulating, and church school teachers will find in it a most valuable source of information and supplementary material.

—G. D.

G. A. Studdert Kennedy. By His Friends. New York, Richard R. Smith, Inc., 1929. 251 p. Price $2.00.

Through these sincere tributes of his friends one is enabled to see something of what it was that made Studdert Kennedy the great poet preacher that he was. In the incidents related here, from childhood through his entire life, one finds a practical demonstration of the social gospel which he so forcefully proclaimed in poem and sermon. The authors state: "We have written out of our actual knowledge of some special phase or piece of work. We are at one in the love and honor in which we hold him as a friend. And if through what we have written, the readers of this memoir gain or recapture some impression of that intensity of life and nobility of spirit which were his, we shall be well satisfied."

The Blue Flame. By F. W. Boreham. New York, The Abingdon Press, 1930. 288 p. Price $1.75.

This is a group of essays full of suggestions for the preacher and the story-teller. Dr. Boreham uses attractive titles, and his delightful style of writing causes one to be interested in each essay from the very beginning. He is direct and forceful. The subjects are of a wide range, and each essay reveals some universal truth hidden in the commonplace.

The title of the book is based on an eastern tradition that on the eve of a great annual festival a blue flame hovers over any spot at which treasure has been buried. This book of essays may well bear that title.

Educational Measurement in the Elementary Grades. By I. N. Madsen. Yonkers-on-Hudson, New York, World Book Company, 1930. 294 p. Price $2.00.

An introductory text on educational measurements in the elementary school. The book opens with a simple treatment of fundamental statistical methods and then discusses tests of mental ability and of achievement. A separate chapter is devoted to the use of tests in meeting educational problems in practical ways. Suggestions are also made on how to construct and use informal objective examinations.

The Authentic Literature of Israel. In two volumes. By Elizabeth Czarnomska. New York, The Macmillan Company.

In the preface to this scholarly and pretentious work on the authentic literature of the Old Testament the author, Professor of Biblical and Comparative Literature, Sweet Briar College, Virginia, modestly states that "this is by no means the first attempt to acquaint the public with the results of applying scientific methods to the study of the sacred Scriptures." This modest disclaimer of originality prepares the reader and student of Old Testament literature for acquaintance with a substantial and thoroughly scholarly contribution to the field of sacred literature wherein such eminent pioneers as Driver, Bacon, Haupt, and Kent have done such remarkable and memorable work.

Professor Czarnomska's two-volume work recapitulates much that has been done before, but she does it with an originality of pedagogical and literary approach that distinguishes her work from anything like it in this particular field of constructive Bible study, and while she offers in these volumes both to professional student as well as amateur reader much of the same results of accurate scientific research presented by other authors regarding the authentic documents of Jewish sacred literature, she makes her particular contribution without that cumbersome load of specializing detail and glossary which so often discourages both the professional and amateur reader.

An amazing wealth of profound scholarship has been poured into this piece of work which presents probably for the first time in readable and simple form the results of generations of critical investigation into the essential authenticity of Old Testament literature. The chronological order of the material, beginning with the earliest form of the Decalogue and carrying through the last canonical Messianic prophecies towards the end of the second century B.C., follows the commonly accepted consensus of expert opinion in this realm and should prove of immense interest and help to anyone desiring to make a close scientific study, or to gain a more appreciative understanding of the Old Testament writings as we know them.

The introductions to the two volumes are in themselves of real value, for here Professor Czarnomska writes skillfully and with literary charm of that wonderful chapter in the history of Bible study which has presented to us the machinery and technique for the modern approach to the Bible, both Old and New Testament; and in these introductions she paints with the genius of a real historian the historic background of the people whose travail of soul and changing fortunes have given us the world's greatest sacred library.

—Karl M. Chworowsky

Burning Questions in Historic Christianity. By John Alfred Faulkner. New York, The Abingdon Press, 1930. 235p. Price $2.50.

The professor of church history in Drew University sets out in interesting fashion his answers to such questions as the following: Did Christ institute the Lord's Supper? Did the ancient church borrow from the mystery religions? Did the early Christians worship Jesus? Were the early Christians Trinitarians? Is the historical foundation of the papacy sound? Was Saint Patrick Saint Patrick? The answers to the questions are based on a study of historical evidence.

How to Increase Your Sunday School

By Harry C. Munro, M. A., M. R. E.

What kind of contests are best?
Is your school a school or a procession?
What is the real foundation of a great school?
Is a big school better than a little one?
Should Sunday school teachers be paid?
How many pupils believe the Sunday school is a real school?
Should we rush into week-day religious education?
Can a school grow by attendance contests?
How can we get better teachers?

Say, those are some questions, but they are only samples of dozens more faced and answered out of wide observation and experience in this volume. Price $1.25

"There is no other message as much needed by the Sunday school world at large as the message of this book."

Other Books By Dr. Munro

The Church as a School

A guide to the first-hand study of your own church school.

Suggestions for improving the program.

Counsel for those who would develop a sound and efficient administration.

Special attention to unification of the teaching function with the church's total program.

Written for general use and of especial value to ministers.

This is the new textbook of the Leadership Training Publishing Association approved by the International Council for Standard Training Unit No. 91, "Church School Administration."

Price $1.35

Agencies for Religious Education of Adolescents

Dr. Munro makes a careful study of a number of church-centered agencies, including the Church school, young people's societies, mission circles, clubs and study groups, teacher training classes, summer conferences, week-day religious education, activity programs, including Boy Scouts, Girl Scouts and Camp Fire Girls.

This book faces the entire problem of correlation and suggests a sane, workable way out. An approved text book for unit 305 of the standard leadership training curriculum.

70 cents

The Bethany Press
St. Louis, Mo.

The Lesson Round Table, 1931. Edited by Richard D. Dodge. Nashville, The Cokesbury Press, 1930. 396 p. Price $1.25.

A commentary on the Uniform Lessons in which each lesson is expounded by a different commentator, all prominent religious leaders. The introduction to the 1931 edition says, "The method of treatment has been changed from the homiletic or lectural type to the pedagogic or educational type." One looks in vain at most of the treatments to find evidence of this change. "Questions Applying the Lesson to Life Today" tacked on the end of a homiletic exposition hardly fulfill the promise. Even so, as Uniform Lesson commentaries go, this one ought to be a first choice of many teachers who depend upon such help.

Creative Religious Literature. By Arthur J. Culler. New York, The Macmillan Company, 1930. 345 p. Price $2.50.

The author has attempted to introduce biblical literature through a discussion of various types of secular literature. The book has value as a reference book, however, the author has covered too large a field to leave any very definite impressions. The attitude toward biblical literature would disturb one not trained to the critical method since there seems to be no place of unique value and quality given it.

V. S. M.

The Creative Home. By Ivah Everett Deering. New York, Richard R. Smith, Inc., 1930. 180 p. Price $1.50.

These attractive sketches of home life involving family play; creative expression in modeling, music, poetry, and dramatics; and the discovery of nature's secrets are most stimulating and suggestive to the parent who is willing to enter into the full privileges of parenthood. Especially valuable is the richly illustrated treatment of parent-child relationships. The viewpoint is thoroughly in accord with progressive educational ideals. The style is informal, chatty, and very readable.

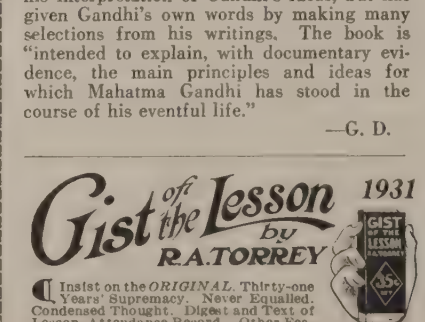
The types of activity described are rich in religious educational opportunities, though the author does not deal specifically with these.

—H. C. M.

Mahatma Gandhi's Ideas. By C. F. Andrews. New York, The Macmillan Company, 1930. 382 p. Price $3.00.

To anyone who has followed the events in India during the past few months this book will be of unusual interest. Mahatma Gandhi is undoubtedly one of the world's most outstanding figures of the present day. His ideas, as given by a man who has been associated with him for over fifteen years, present a study of great interest and significance. The author, however, has not given his interpretation of Gandhi's ideas, but has given Gandhi's own words by making many selections from his writings. The book is "intended to explain, with documentary evidence, the main principles and ideas for which Mahatma Gandhi has stood in the course of his eventful life."

—G. D.



Insist on the *ORIGINAL*. Thirty-one Years' Supremacy. Never Equalled. Condensed Thought. Digest and Text of Lesson. Attendance Record. Other Features. *Flexible Binding. 35c Postpaid.*

F. H. REVELL CO., 158 Fifth Ave., New York; 851 Cass St., Chicago

Educational Problems for Psychological Study. By Goodwin Watson and Ralph B. Spence. New York, The Macmillan Company, 1930. 352 p. Price $1.80.

A syllabus for a course in educational psychology, but not one of the ordinary type. According to its authors it is based on the principle of education that "material should be learned in the form in which it is to be used, and endeavors to practice what educational psychology preaches." According to educational psychology is regarded not as a body of systematized knowledge to be acquired, but as an instrument of guidance for effecting changes in the responses of human beings. The study group is to ask the question, what are the problem situations which now concern its members? In the analysis and the solution of these problems this book of cases in educational psychology, with its many helpful tools for study and investigation, is to serve as guide.

There are many more cases than can be used in any single course. Students are to select a case or cases in relation to their present experience, find resource material bearing upon the problem, discover and acquaint themselves with the available experimental evidence, find the fundamental issues at stake, suggest and test proposed solutions. Nor can anyone complain that the authors have not provided both student and leader with many and adequate helps in the use of this new method of study. The cases listed under a general chapter topic are followed by questions and suggested reading references. Additional guidance material appears in the introduction and the appendix.

—O. M.

Religion in the American College. A Study and Interpretation of Facts. By Edward Sterling Boyer. New York, The Abingdon Press, 1930. 105 p. Price $1.25.

In the early days of the Republic there existed a close relation between college and church. This the author shows in his introductory pages and then proceeds "to indicate as accurately as possible the present status and conditions with respect to the teaching of religion in colleges in the United States." To the report of present conditions as he and others have discovered them he adds his own evaluation.

Building Family Foundations. By Harold Holt. Milwaukee, Wisconsin, Morehouse Publishing Company, 1930. 85 p. Price, cloth, $1.00; paper, 65 cents.

This "Handbook on Family Relations" grows out of the Family Relations Institute led by the author under the auspices of the Department of Christian Social Service of the Episcopal Church. The problems of economics, parent-child relationships, and sex relationships underlying current domestic instability are all approached from a distinctly religious viewpoint. The Catholic and Episcopal view of Holy Matrimony as an indissoluble spiritual, as well as physical union, is set forth in contrast to the mere civil contract marriage, as the only adequate foundation for stable and Christian homes. Parents' classes would find excellent material especially in the treatment of parental responsibility for sex education and in the religious interpretation of marriage.

The Uniform School Accounting System. By Arch O. Heck and Ward G. Reeder. Bloomington, Illinois, Public School Publishing Co., 1929.

A complete system of records for use in public schools prepared after an extensive study of records in use in many schools. A teacher's handbook accompanies the system. Suggestive also for church school record keeping.

Books Received

omely Homilies. By W. T. Gunn. York, Richard R. Smith, Inc., 1930. . Price $1.50.

me Values for Today. By Oscar nas Olson. New York, The Abingdon s, 1930. 150p. Price $1.50.

rist in the Gospels. By Burton t Easton. New York, Charles Scribner's , 1930. 210p. Price $1.75.

College Man's Religion. By E. M. ts. Fort Worth, Texas, Stafford-Lowdon, . 418p. Price $2.00.

. L. Moody. By William R. Moody. York, The Macmillan Company, 1930. . Price $3.50.

ebrew Religion. By W. O. E. Oester- and Theodore H. Robinson. New York, Macmillan Company, 1930. 400p. Price 0.

.D.'s for Ministers. By William An- on Elliott. Philadelphia, The Judson ss, 1930. 147p. Price $1.50.

he River of God. By Arthur Mulford er. Nashville, Tennessee, Cokesbury ss, 1930. 172p. Price $1.25.

igers' Teeth. By Stuart Robertson. w York, Richard R. Smith, Inc., 1930. p. Price $2.00.

wo Years of Sunday Nights. By Roy Smith. New York, The Abingdon Press, 0. 280p. Price $2.00.

he Light Shines Through. Messages Consolation by Ministers Eminent for Their vices of Solace. New York, The Abingdon ss, 1930. 204p. Price $1.50.

931 Tarbell's Teacher's Guide to the ternational Sunday School Lessons. Martha Tarbell. New York, Fleming H. vell Company, 1930. 432p. Price $1.90.

ndustrial Village Churches. By mund DeS. Brunner. New York, Institute Social and Religious Research, 1930. 193p. ce $1.50.

The Enlargement of Personality. By H. Denison. New York, Charles Scribner's, ns, 1930. 340p. Price $3.00.

The Christian Life. A Handbook of ristian Ethics. By Joseph Stump. New rk, The Macmillan Company, 1930. 308p. ice $2.50.

Music and Religion. Compiled by Stan- Armstrong Hunter. New York, The ingdon Press, 1930. 231p. Price $1.75.

If I Were A Christian. By Arthur Mul- d Baker. Philadelphia, The Union Press, 30. 141p.

Jesus Among Men. By Henry T. dgkin. New York, Richard R. Smith, Inc., 30. 158p. Price $1.50.

Bhaskar and His Friends. A course on dia for primary children. By Clara Gray baree. New York, Friendship Press, 1930. 0p. Price: cloth, $1.00; paper, 75 cents.

God in Freedom. Studies in the rela- ns between Church and State. By Luigi zzatti. New York, The Macmillan Com- ny, 1930. 794p. Price $5.00.

Children of Sea and Sun. A course on e Caribbean Islands for primary boys and rls. By Mabel Garrett Wagner. New York, iendship Press, 1930. 122p. Price: cloth, .00; paper, 75 cents.

Perpetuating Pentecost. By John M. rsteeg. Chicago, Willett, Clark & Colby, 30. 207 p. Price $2.00.

LIFE AFTER DEATH

by

Arthur H. Compton - (*Scientist*)
Shailer Mathews - (*Theologian*)
Charles W. Gilkey - (*Minister*)

2 Cents Each or
$1.50 per Hundred

Single Copies Free Upon Request

Forty other "Popular Religion" pamphlets on the same terms

THE AMERICAN INSTITUTE OF SACRED LITERATURE
The University of Chicago Chicago

INTER-CHURCH HYMNAL

RETURNABLE SAMPLE COPY ON REQUEST

Biglow and Main, Inc.
HYMN BOOK PUBLISHERS SINCE 1867
5709 WEST LAKE STREET
CHICAGO

STUDY RELIGIOUS EDUCATION

HARTFORD School of Religious Education prepares for salaried positions. Thoroughly modern courses for men and women in interdenominational school. Over 230 courses available in the three schools on our spacious campus. At least two years' college or normal work prerequisite. Degrees B.R.E., M.A., M.R.E., Ph.D. Address

KARL R. STOLZ, Ph.D., D.D., *Dean*
Hartford, Connecticut

HARTFORD
Seminary Foundation
Robbins Wolcott Barstow, D.D., *President*

THE NEW YEAR

will not be quite complete for you or your church school leader friends without
The International Journal of Religious Education

Why not send in that gift subscription today?
One year $1.50, two years $2.75, three years $3.50, five years $5.00.
In clubs of five or more copies to one address $1.00 each;
to individual addresses $1.25 each.

The special gift offer of a year's subscription for college students, pastors, and employed directors of religious education at one dollar is good until January 1, 1931.

True to the Bible

STANDARD Graded Lessons

Nowhere can you find Graded Lessons that are so closely built upon the Bible—true to the Scripture in all its teaching. From schools everywhere comes the cry "Give us Graded Lessons that teach MORE Bible." Standard Graded Lessons actually teach MORE Bible, and **teach it better.** They cover every church school requirement.

Order now for the New Year

Before you buy lesson materials, send for FREE copy of our book on Standard Graded Lessons. You will find it a treasure of helpful suggestions on the conduct of a successful Church School, and detailed description of Standard Courses, which are the standards by which all other courses are judged. Endorsed and used by thousands of Church Schools, Standard Graded Lessons are distinctly superior in every way. The books are profusely illustrated, containing for the younger grades full color reproductions of many notable works of great masters. You owe it to your Church School to use Standard Graded Lessons.

THE STANDARD PUBLISHING CO.

8th & Cutter Sts. Dept. W-13 Cincinnati, O.

From Departments to Grades

(Continued from page 10)

4. The official board of the church was apprised of the plans of the board of religious education, and their cooperation sought in financing the necessary alterations in the building to provide more classrooms. (By our church constitution the chairman of the board of religious education is a member ex-officio of the official board.) While no grant in money could be made, the interest of the official board in the project was nevertheless gained.

5. A meeting of parents was called to discuss the new plan of organization, with particular reference to the platoon system. We anticipated that some families would be greatly inconvenienced by having pupils in church school at two different hours. While unfortunate circumstances prevented this meeting from being a success, the fact that opportunity for criticism had been given undoubtedly served to silence complaints when the plan was put into actual operation. Everybody seems to be pleased now.

6. The fact that three grades were to meet at the church hour represented such a radical innovation for this church that it was thought desirable to make a special plea to the congregation for cooperation. The superintendent appeared before the Sunday morning congregation to make this presentation. It was made clear that the only alternative would be the expenditure of several hundred dollars in building alterations, and this seemed to turn the trick. It was pointed out also that very few of these younger children went to church anyway, and that the plan for assistant teachers would enable teachers of these grades to attend church occasionally.

7. On rally day the new plan was described to the entire school. It must be confessed that the pupils showed but mild interest, but today they would not want to go back to the old departmental plan, because they like the grade idea.

Undoubtedly the reader will by this time have some questions he would like to ask. I wish we might know what they are! Perhaps they include the following:

1. *What curriculum materials do you use?* With the exception of Grade IV, we use the Syndicate Graded Lessons, but our teachers use them very freely, with plenty of supplementary materials. These courses are not textbooks, but *guides* to the development of fruitful activities. One teacher who did not like these materials under the old conditions of thirty minutes of teaching time, finds that they serve her needs very well under the freedom which this new plan provides.

2. *Can your teachers know their pupils as intimately as when you are organized by small classes?* Yes, they know them *more intimately*, though it perhaps takes longer in the fall to get acquainted. There are two reasons for this: (1) Each teacher is with his pupils longer every Sunday. To work with them for seventy-five minutes while they are engaged in all kinds of activities makes it possible to get acquainted more easily than when they are with him for only thirty minutes around a classroom table. (2) These teachers take their work more seriously than the average, and make it a point to get acquainted with the child and his home. Also there are two or three teachers in each class to do this.

3. *Do you find that the brighter child dominates the group and quite submerges the more timid ones?* That is a danger in every group. It is a point that must be specifically guarded by every teacher. The longer class period makes possible drawing out some of the more quiet pupils even if it does take more time.

4. *Do the pupils get sufficient worship experience by this plan?* Worship is the very essence of Christian teaching. We do not know, however, that a child worships every time he sings a hymn or listens to a prayer. Worship should grow out of experience and be related to the on-going activity of the pupil. That is what we try to do in the informal worship in these class groups. We have had a whole workers' conference program centered around just this problem. Yes, our teachers make provision for a good deal of worship.

But is there a place for the more formal type of worship such as we have in departmental groups? I think there is, occasionally. I wish we had a children's chapel which might be used for this purpose! We are going to experiment along this line. We are going to take the entire six grades into the church auditorium in the near future and have a service of worship in which the pastor will take a prominent part. If the results seem to justify, we will continue this perhaps monthly. Also, grades IV, V, and VI are to attend the general church service in a body in lieu of their classroom work within a week from the time this is being written. The pastor is arranging a service which will not be "over their heads." This may be repeated at regular intervals. We are frankly experimenting.

5. *Is it right for the juniors to have Sunday school during the church hour?* Why not? With us *church* means any activity carried out by St. Peters, and not just the eleven o'clock service (at least, we are trying to get this view accepted). The juniors ought to be where they may experience the greatest help in Christian living. We believe that this is in their graded church school classes.

Is there something in the development of a general church spirit, a feeling of church solidarity, which the graded Sunday school has lost? We are inclined to think there is, and we are studying ways of developing it. Is it through a general Sunday school assembly that this may be attained? We think not. Is it through having everybody attend the eleven o'clock service of the church? Not as long as that service is built for adults only. Is there then some other way that this pearl of great price may be found? Dr. Osgood in the November issue of the *Journal* suggested his answer. We are trying to find ours. Any suggestions from the experiences of others will be gratefully received.

6. *Do you have any trouble getting teachers who will undertake such a large task as an entire grade presents?* That can better be answered after a few years of experience. This year we had no trouble. On the contrary, we retained some who were unwilling to go on under the old system. And they are far more enthusiastic.

7. *Do you feel that this plan really makes better work possible?* It has with us. In interest, discipline, and general teaching effectiveness we are miles ahead of any previous year. We have made the boast that our work will compare favorably with that done in the better public schools. We believe we can make good on it, but we still have a long way to go before we exhaust our possibilities for improvement!

Every now and then someone tries to make a case against modern religious education and for the idea of Uniform Bible Lessons by showing that our Sunday schools in point of attendance are in a deplorable condition, and that the cause is the educational method in religious education. In the first place the major premise is wrong because there are more people in Sunday school today than ever before. In the second place, they fail to take account of the facts in churches where modern religious education is really being tried. During the past five years while this school has made strenuous efforts to become effective educationally it has had a steady growth in membership, and the church a steady stream of accessions. This year, without a membership campaign of any sort, we have had an increase of over fifteen per cent over the best record of last year, and our average attendance has been eighty per cent. The average attendance of teachers has been ninety per cent.

8. *Do you have problems of discipline in such large classes?* No, the behavior of our pupils is better than ever before. For some reason the problem of discipline is much less pronounced in these larger groups than in most smaller classes. I attribute this to the fact that the teachers are more competent, and that they are developing activities which are more vital and purposeful for the pupils.

Ideals and Ideas

(Continued from page 19)

January, "The Need of Trained Leadership."
February, "The Making of the Lesson Plan."
March, "Evangelism through Religious Education."
April, "The Vacation Church School."
May, "The Place of the Child in Religious Education."
June, "The Value of Expression in the Church School Program."
September, "Educational Aims and Objectives for the Church School."
October, "Types and Methods of Teaching."
November, "The Place of Fine Arts in Religious Education."
December, "The Significance of Christmas to the Christian Teacher and Worker."

The use of these topics has proved very fruitful. They not only increased the interest at the conference meetings but they stimulated the entire work of the church.

Developing Leadership in the Rural Parish

(Continued from page 11)

dards A and B can be secured at small cost. In case of ller schools several departments may be combined, these departmental discussions will be found to be most tive when the range of the pupil age is not too great.

he *third* agency is the quarterly meeting of the entire of teachers and officers where general policies and pro- ns are determined and the total work of the school re- ed and correlated into a unified project. Here again dards come in for discussion with the departmental rintendents making their reports. Where leadership ning courses have not yet been made available through perative classes or schools, a portion of each session ht well be devoted to such general subjects as "Princi- in Religious Education," or "Study of the Pupil."

inally there is the personal conference of pastor or di- or of religious education with each teacher and leader. infrequently a teacher labors under some handicap that ot a matter for group discussion, or is faced with a il problem requiring quiet and direct handling. There also difficulties arising from conflicts in theology and le study. Vital religion after all is a personal matter not a few of the most difficult questions of the teacher- il-home relationship can be handled most satisfactorily ugh such conferences. It serves too in the smaller ol as a method of direct supervision.

here are, of course, other methods and agencies for the ning and improvement of leadership. Every effort uld be made to secure attendance at the denominational International Council summer schools. There is also local class under the direction of the pastor, and not a teachers in the rural school have found the correspond- e courses, provided by the denominations, of practical ue. The particular method does not matter, but any cher who is not making an effort to improve on the work the past year by some serious and protracted study is worthy of a position on the staff of the church school, and urch that condones such a situation is failing by a very le margin to meet its obligation as a school of Christ. h year an increasing number of churches, many of them al, go forward through the adoption of a program of dership training.

n conclusion, let it be insisted that the rural church will ke progress only as it is ably manned, and furthermore t the leadership must be developed within its own ranks. outside specialist can be and should be only an oc- ional visitor. Christian leadership training can now be de available to every teacher in the rural church school, n though the situation is remote and isolated.

The Paid Sunday School Teacher

(Continued from page 12)

Even more significant is the testimony of a woman who had been a faithful and effective volunteer teacher long before paid teachers were introduced. "In the old days I thought that I was putting everything I had into the task. When I was first offered compensation I objected, because I did not need the money and rather disliked taking pay for religious work. But somehow I have done a better job since I have been paid. I suppose I take more pride in my work. That check means that I am no longer an amateur, but that I am holding my position along side of professional teachers. I did not know that a small thing could make such a difference."

Supervision is obviously easier with paid teachers. Attendance can be required at teachers' meetings. If lesson plans and other reports are not turned in, no check is forth-coming. Often regular contracts are drawn-up in which the teacher agrees to a certain standard of preparation. Suggestions and criticisms are received in an entirely different spirit than when the teacher works on a volunteer basis.

The Cleveland custom is to engage suitable teachers wherever they may be found. Usually they are chosen from the constituency of the church, but those who come from the outside either fall in with the spirit of the institution or else drop out. Apparently church loyalties are if anything a bit stronger than under the volunteer system.

A common objection to paid teachers is that when they are brought in from outside they are strangers to the children. But in a city church this is almost inevitably the case, even with the volunteer staff. People are scattered. They meet in a particular church, not on a basis of geographical propinquity, but because they find there a congenial group. Paid teachers have nothing to do with this situation; it is a condition of urban life.

In the past it has been argued that it would in some way diminish the richness of the Sunday school teacher's service to offer compensation. But does the day school teacher take any less interest in her children because she receives a salary? Does it ruin the spiritual life of a minister to give him money on which to live? Taking the world as we find it today, money is the accepted symbol of appreciation and of success. We enjoy an increase in our wages not only because of the comforts which the money brings, but because it is indisputable evidence that we have done our work well. It is the same with the Sunday school teacher. Compensation is tangible appreciation. It is the sign of approval. It means that a great task is being carried on in a creditable fashion.

10c Standard Glass Lantern Slides
Film Slides 5c each
HOLLEY INSTITUTE OF VISUAL INSTRUCTION
ovident Bank Bldg. Cincinnati, O.

TOWER CHIMES
Played from keyboard, direct from organ console or automatically.... Price, $4375 and up..... Literature on request..... Address Department 181 Deagan Building, Chicago.
J.C. DEAGAN, Inc.

The LITTLE BOY of NAZARETH
by Edna M. Bonser
"It is unique!" — *P. H. Vieth in The International Journal*
$2.50 *At Your Bookstore*
RICHARD R. SMITH, INC., New York

OMMUNION WARE OF QUALITY
In Aluminum or Silver Plate
BEST MATERIALS - LOWEST PRICES
FINEST WORKMANSHIP
Send for Illustrated Catalog
NDIVIDUAL COMMUNION SERVICE CO.
OM 310 1701-03 CHESTNUT STREET, PHILADELPHIA, PA.

Choir-Pulpit-Gowns
E. R. MOORE COMPANY
Makers since 1907
932-938 Dakin St. CHICAGO

CLASS PINS
50c each, postpaid
Illustrated is one of 8 attractive designs; of gold plate, enameled in colors. Each with safety catch. Suitable for Sunday Schools and other organizations. Write for catalog.
A-7217
STOCKTON PRESS
516-J N. Charles St. Baltimore, Md.

Books for the Church Library

(Continued from page 24)

* Munro, Harry C., *The Church as a School.* Bethany, 1929. $1.35.
A guide to the organization and administration of the modern church school, making extensive use of the International Standards in Religious Education.

Munro, Harry C., *The Pastor and Religious Education.* Abingdon, 1930. $2.00.
For the pastor who wishes to make larger use of religious education as the method of developing his church into a "school in Christian living."

Myers, A. J. W., *Teaching Religion.* Westminster, 1928. $1.00.
A helpful text on the subject indicated, with a consideration of such topics as: aim in teaching, laws of learning, story-telling, projects, discussion, dramatization, play, etc.

Overton, Grace Sloan, *Drama in Education.* Century, 1926. $2.50
A discussion of the procedure, objectives, skills, and principles of drama in secular and religious education. It considers such topics as the value of dramatic method, types of dramatic activity, how to choose a play, how to conduct rehearsals, the use of color in stage settings, effective costuming, etc.

* Powell, W. E., *The Growth of Christian Personality.* Bethany, 1929. $1.25.
A simple but thorough discussion of what constitutes Christian personality and how growth may be fostered; an important aid to the understanding of the pupil.

† Rex, Ruth Irwin, *We Worship.* Century, 1930. $2.00.
A book of worship programs planned especially for use in the small school; includes a detailed service for each Sunday of the year.

* Rohrbough, Lynn, *Handy* (Revised edition). Church Recreation Service, 1928. $2.50.
A handbook for leaders of recreation, containing games, stunts, songs for every occasion, as well as brief discussion of the principles of effective recreational leadership.

Shaver, Erwin L., *The Project Principle in Religious Education.* University of Chicago, 1924. $2.75.
Part I is a guide to the teacher in enlisting the whole-hearted purposes of the learner. Part II gives descriptions of church school projects to illustrate the discussions in Part I.

Shaver, E. L. and Stock H. T., *Training Young People in Worship.* Pilgrim, 1929. $1.25.
A very practical and helpful treatment of the meaning of worship and of methods and plans which young people and their leaders can use in enriching and enlarging the program of worship for young people.

Sheridan, Alma S., *Teaching Intermediates in the Church School.* Methodist Book Concern, 1928. $1.00
A very helpful little book for teachers of intermediates in which there is a statement of principles, discussion of methods of teaching, and a number of very practical things a teacher of intermediates can use.

a Sheridan, H. J., *Growth in Religion.* Cokesbury, 1929. $1.00.
An elementary textbook in psychology or pupil study, the purpose of which is to give the church school teacher just the background he needs to make his teaching effective. Alternate for Powell, *The Growth of Christian Personality.*

† Smither, Ethel L., *Teaching Primaries in the Church School.* Abingdon, 1930. $1.25.
A thorough and practical guide for the study of primary children in the church school; how they learn, what materials may be useful in helping them, and how to evaluate the results of one's work.

Soares, T. G., *Religious Education.* University of Chicago, 1928. $2.50.
A general introduction to the whole field of religious education, showing how the total task of the church may be made more meaningful through intelligent and purposeful efforts in education.

† Stewart, Frederick W., *A Study of Adolescent Development.* Judson, 1929. $1.00.
A discussion of the psychology of adolescence, covering the total range from twelve to twenty-three years. It takes up in practical form the various characteristics of the period and their significance for religion.

Stooker, Wilhelmina, *Missionary Education of Primary Children.* Missionary Education Movement, 1929. $1.00.
While considering specifically methods and materials for missionary education, this book affords practical help in the general field of teaching primary children.

* Stock, Harry T. *Church Work with Young People.* Pilgrim, 1928. $1.00.
Here is one of the best books in the field for leaders of youth, b young and old. It deals with the whole program of young peopl work: objectives, methods of leadership, types of programs, ways organization, finance, and in addition has some very helpful mater in the appendix of the book such as activities for all seasons of t year, materials for courses, etc.

† Vieth, Paul H., *Improving Your Sunday School.* Westminst 1930. $.75.
A simple answer to the problem of what the superintendent a pastor may do to improve the teaching work through develop better organization, better programs, better teachers, better equi ment.

* Vieth, Paul H., *Teaching for Christian Living.* Bethany, 19 $1.50.
A practical discussion of the purposes of religious education, underlying principles of method through which those purposes m best be achieved, and the materials and activities which should fi a place in every program.

Weigle, Luther A., *Teaching Children in the Christian Fami* Pilgrim, 1922. $1.50.
Sound educational principles and methods for guiding parents teachers of the Christian religion.

† Winchester, Benjamin S., *The Church and Adult Education.* R. Smith, 1930. $1.50.
A stimulating discussion of the church's opportunity for organiz and projecting a real program of adult religious education.

Publishers

Abingdon Press, 150 Fifth Avenue, New York City.
Bethany Press, 2708 Pine Street, St. Louis, Missouri.
Century Company, 353 Fourth Avenue, New York City.
Church Recreation Service, Delaware, Ohio.
Cokesbury Press, 810 Broadway, Nashville, Tennessee.
Harper & Brothers, 49 East 33rd Street, New York City.
Judson Press, 1701 Chestnut Street, Philadelphia, Pennsylvania.
Methodist Book Concern, 150 Fifth Avenue, New York City.
Missionary Education Movement, 150 Fifth Avenue, New York C
Pilgrim Press, 14 Beacon Street, Boston, Massachusetts.
Charles Scribner's Sons, 597 Fifth Avenue, New York City.
Richard R. Smith, Inc., 12 East 41st Street, New York City.
University of Chicago Press, 5750 Ellis Avenue, Chicago, Illinois
Westminster Press, Witherspoon Building, Philadelphia, Pa..

Report Cards in a Rural School

(Continued from page 21)

conditions with respect to attendance and promptness, t teachers of the school report a more satisfactory attitu on the part of both pupils and parents toward the wo and program of the school.

The following is a copy of the card used.

COMMUNITY CHURCH SCHOOL

Report Card of: Ruth Schwarz

For Quarter Ending April 1, 1929

Grade 4 Course Christian Life and Conduct

Days Present 14 Absent 0
On Time 14 Tardy 0

Scholarship:
Knowledge of Text Book* E-
Memory Work E

Deportment:
Excellent ✓ Fair
Good Poor

Interest:
Responsive ✓ Indifferent
Semi-responsive Very Slight

Remarks:

Jean Stevenson
Teacher

William A. Beith
Superintendent

OUR MUTUAL AIM
To train people to act habitually in the Knowledge and under the Emotion of the Christian Ideal.

* A (95-100) E (90-95) E- (85-90)
F (80-85) F- (75-80) UM (Below 75)
No grade can be given where "Days Present" is less than 8 sessions.

POINTS FOR PARENTS TO REMEMBER

1. That the church is your partner i religious education — it cannot meet the possibilities of the situation alone.

2. That the department, interest and scholarship reported on this card reflect your interest in the work we ar attempting to do for your child.

3. That the effectiveness of our tea ing ministry to your child will be g ly increased if you will help us in t following ways:

a. Provide for regular attendance
b. Insist on proper deportment.
c. Require careful preparation of each lesson, giving such perso supervision as is necessary.
d. Be careful to help the child t experience God in his home (where he spends most of his time) by training his devotio life. Family devotions are recommended.
e. Guard his general reading. Se to acquaint him with great characters who reveal the char of the Christian ideal.
f. Steadily relate the formation habits to the requirements of the Christian Ideal.
g. Aim consistently through your example to make the Christian Ideal attractive to your chil and to bring him into open loyalty to Jesus Christ.

Parent's Signature Mrs Fred Schwarz